הַגָּדָה שֶׁל פֶּסַח

The Family Participation Haggadah

A DIFFERENT NIGHT

Otto Geismar, 1927

by Noam Zion and David Dishon

The Haggadah was meant to facilitate a lively dialogue between parent and child, leader and participant. Unfortunately, the Pesach Seder becomes, too often, a rote reading — a service to "zoom through" — rather than a drama in which people play creative roles. Don't let the printed word paralyze the imagination. Talk. Discuss the Exodus. You are free. This Haggadah invites you to shape your own Seder.

— ***Rabbi David Hartman.***

S0-BUT-134

מכון שלום הרטמן

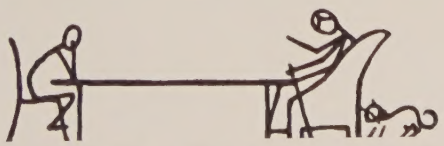
SHALOM HARTMAN INSTITUTE

The David and Rae Finegood Institute for Diaspora Education

The relationship of Diaspora Jewry to Israel can no longer be based primarily on the trauma of the Holocaust and threats to Israel's security. Rather, a deeper understanding of our common search for spiritual purpose is needed to build new bridges uniting Jews. Indifference and the lack of Jewish meaning in one's personal, familial, and commercial life threaten Jewish identity both in Israel and the Diaspora.

The Charles and Valerie Diker Family Resource Center for Jewish Continuity

The Diker Center serves as a resource and a catalyst for ways in which the Shalom Hartman Institute's pluralistic philosophy can enrich Jewish continuity programs being developed by federations and Jewish communities throughout North America and Europe. ***A Different Night*** is the first major publication of the Diker Center. This haggadah will help enrich the quality of Jewish family life.



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The Family Participation Haggadah

A DIFFERENT NIGHT

By Noam Zion and David Dishon

The complete Passover text with educational innovations to involve everyone at the Seder - adult and child alike.

THE SHALOM HARTMAN INSTITUTE
JERUSALEM, ISRAEL

"The real question is not why do we keep Passover but how do we continue to keep Passover year after year and keep it from becoming stultified!
How can we be privileged to plan it so that, as Rabbi Abraham Isaac Kook said, *The old may become new and the new may become holy.*"

Ira Steingroot

"One must make changes on this night, so the children will notice and ask: *Why is this night different?*"

Maimonides

"Only the lesson which is enjoyed can be learned well."

Judah HaNasi

The Search for Chametz

Bernard Picart, (Holland, 1725)

Foreword: A Haggadah to Grow With

Dear Reader,

We at the Shalom Hartman Institute in Jerusalem have been researching the Haggadah and its educational principles for a decade. At last we venture beyond scholarly essays to an experimental Haggadah which is designed to enable the contemporary Jew to lead an interactive and intellectually stimulating seder. While holding to the traditional text of the seder, we have discovered that much can be done to make the seder **more responsive to contemporary needs and simultaneously truer to the spirit of the Rabbis as educators.** Rabbinic tradition mandates the kind of innovations that appear throughout this Haggadah.

Our Haggadah facilitates a seder that is as an educational dialogue between parent and child, leader and participant. *A Different Night* offers stories and readings as well as commentaries and activities that can fuel a dynamic evening of storytelling and discussion, dramatics and singing. The illustrations drawn from medieval and modern artists serve as visual commentaries that evoke discussion. We have assembled many artistic portrayals of the Four Children to encourage comparison and debate.

True to the spirit of the Haggadah we have sought to be eclectic, building on the creative artistry and intellectual insight of others : Maimonides, Ben Gurion and I.B. Singer, Ben Shahn and Marc Chagall, gifted children's writers, cartoonists and philosophers.

Everyone - whether adult or child - can feel at home in this **inclusive, pluralistic Haggadah**. Transliterations and contemporary translations make the traditional Hebrew accessible to all.

With this Haggadah the seder may be customized to match each family's needs and religious commitments. One can choose a short seder (an hour) or a long seder following various trails through the wealth of options provided. Every year you can focus on different aspects of the seder - preserving what you love and experimenting with new ideas. (*The Leader's Guide*, a separate companion volume, provides practical advice as well as background essays for preparing the Passover evening most appropriate for you).

This is **a Haggadah to grow with from Pesach to Pesach**; a resource to enable each seder to be different than its predecessor. With *A Different Night* your seder will maximize the active participation of everyone.

On this night all of us must feel that we experienced the Exodus and that **the holiday of freedom belongs to us personally**.

Noam Sachs Zion and David Dishon

P.S. Please share with us your responses to this Haggadah.

The Shalom Hartman Institute, headed by Rabbi David Hartman, noted international philosopher and scholar, is an educational, learning and research center serving all sectors of the Jewish world that wish to enrich their dialogue with Jewish texts, and have it impact on their lives. SHI is non-demonina-tional, and includes men and women from all varieties of Jewish faith and practice.

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A Friendly Warning
Do not try to do it all in one night. This Haggadah offers resources for many years of Pesach seders. Pick and choose the readings and activities that are most appropriate for the seder at hand. *(See the user's guide on the following pages).*

The User's Guide to "A Different Night"

"Only the lesson which is enjoyed can be learned well"

A Rich Menu : Don't Overeat !

*How can you enjoy the resources of **A Different Night** without being overwhelmed?*

This special Haggadah contains a rich **menu** of stories, songs, activities, explanations and topics for discussion which supplement the traditional seder. These add spice and variety. As in any menu we are not expected to order everything but to select what we feel is appropriate for this particular evening. While following the basic traditional order, there is room for a few additions and a few substitutions chosen to fit the tastes and talents of the participants.

Please don't "overeat" or over-plan for the seder. You can always return to the menu and order something else the next night or the next year. Regard ***A Different Night*** as a collection of options, not as a required course adding more obstacles on the path through the Haggadah before reaching the food.

Pick a few things and see how they develop!

Don't Starve !

How can we add more activities to the seder when people already complain that it is too long?

A major obstacle to making the seder more creative and more educational is the **rumbling stomachs** that murmur: "When do we eat already?" Sitting at a beautifully set table naturally evokes a Pavlovian response as our mouths start to water.

Extensive **dipping** is our solution. To prevent hunger from undermining your best efforts to create "a different night", you may offer extensive hors d'oeuvres. Along with the **karpas** - the traditional dipping of parsley, celery or potato in salt water - serve more substantive appetizers. This was the original Rabbinic custom. The stomach which gets its due early in the seder liberates the mind to engage in the main course of the seder: telling the story and discussing freedom and slavery. (A light meal - with no matza! - in the late afternoon before seder night is also helpful).

Short Cuts through the Haggadah

How can we plan a reasonably short but lively seder?

Many of us have **only one hour** or so to devote to the Haggadah before the meal begins. Yet the traditional text is so long and the supplementary materials, though fascinating, make it longer. Speed-reading through the Haggadah misses the whole point of the seder as a family learning experience with dialogue, dramatics and discussion.

Our proposed solution is designed for families who generally skip sections of the traditional text anyway. It will help them to balance **skipping** and **supplementing** within a very limited time frame. We call it the **"Bare Bones Basic Seder."** It identifies the basic essentials of the Haggadah (minimal readings, songs and rituals) that can be completed in approximately half an hour. This leaves plenty of time to add a few enriching activities and readings that make this seder special, before beginning the main meal.

It is easy to locate the B.B.B. sections by following the ❖ in the body of the Haggadah. You will find an item by item summary of the B.B.B. Seder on page 8.

Note: The Bare Bones Basics do not correspond precisely to formal halachic requirements (traditional Jewish law). They are aids to locate the most popular and the most meaningful elements of the traditional seder. (For those concerned with the minimal halachic standards, consult your rabbi).

The Format of the Page

On the RIGHT HAND PAGE you find the main-line of the traditional seder (directions, Hebrew, English and transliterations for pieces which are often sung or recited together). Please treat the "Directions" as helpful guidelines, not as obligations that must be done at all costs.

A Mini-Table of Contents is located on the side with some of the previous activities in pale color and the present activity named in dark color.

For example,

On the LEFT HAND PAGE you will find explanations, stories, readings and personal meditations. **Activities** to be performed (not merely **read**) by the participants are specially marked in shaded colored areas. In addition, **The Leader's Guide** (which is a separate companion volume) provides many more activities and stories for future years including special suggestions for younger children.

ILLUSTRATIONS provide not only artistic variety for child and adult, but a form of running commentary to be "read" and discussed like the written texts. In particular, see the ten-page art section (pages 62-71) with twenty artistic renditions of the Four Children that invite comparison and debate. The editors of this Haggadah do not endorse any one of these artistic interpretations, but we do encourage a lively discussion about them. A commentary on each picture of the Four Children is provided at the end of the Haggadah (page 174).

The Overall Structure of the Seder:

At first glance the traditional Haggadah may seem like a hodge-podge of texts and activities. That first impression is not surprising for the Haggadah is an eclectic anthology constructed by many hands over two thousand years. Therefore, we have highlighted the underlying structure of the Haggadah built around the four cups. Each of the four major sections is keyed in the corner of the page by a graphic representation of a cup.

First Cup: "Kadesh"

The evening opens with the sanctification of the holiday by an initial invocation and with appetizers (dips).

Second Cup: "Maggid"

Questions and storytelling in multiple versions fill this longest part of the seder. After telling the story of Exodus and explaining the symbolic foods that trigger memories of Egypt, we sing a song of praise to God our liberator.

Third Cup: "Shulchan Orech"

The meal begins with matza and maror and concludes with the blessing after eating called "Birkat HaMazon".

Elijah's Cup

After dinner an extra cup is poured in honor of Elijah and the door is opened to welcome the messianic age.

The Fourth Cup: "Hallel"

The Psalms and their blessings are sung responsively.

Concluding Songs

The famous folksongs like "Chad Gadya" constitute a medieval appendix to the Rabbinic four cup structure.

On Maximizing Participation

A seder run completely by the leader - even though informative and entertaining - is less desirable than a seder which encourages many people to participate. Participation should not be limited to letting everyone read a different paragraph in turn. We suggest that the leader **delegate responsibilities** in advance. Ask several guests to take charge of different sections of the seder for 3-5 minutes each. For example, ask someone with good Hebrew to do the Kiddush, another with a psychology background to present the Four Children, a drama person to act out the Ten Plagues, and finally one with a good voice to lead the songs. Send each a copy of the appropriate section of ***A Different Night***, which includes explanations, stories and activities, to help them prepare.

From our experience, those most resistant to a lengthy seder can be turned into allies, if they have a creative part to play that taps their special interests and talents. Time goes by very quickly and painlessly when there is lots of participation.

The Bare Bones Basic Seder

To identify the recommended B.B.B. sections, follow the colored ❖ that appears throughout ***A Different Night*** and skip the rest. Then select a few enrichment activities and readings appropriate for this year's guests. In subsequent years you will probably want to vary and expand on the B.B.B., but this is a good way to get started.

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Remember: sections 1-17 (before the meal) should take about an hour. Add in a few activities, readings, and discussions according to your choosing. It is wise for the leader to select some sections in advance. Don't be surprised if people begin to improvise and extend the seder voluntarily.

Dedications and Sponsors

"Elijah will reconcile the hearts of parents to their children and children to their parents" *(Malachi 3:24)*

Bubbie tells the tale of the Exodus on a farm in Iowa (Young Israel, Cincinnati, Ohio, 1925)

We wish to thank our many sponsors whose faith in the educational power of this Haggadah expressed itself in generous grants for its development.

These contributions are dedicated to family continuity, in honor and in memory of all the **storytelling Parents and Grandparents** who first made us feel as if we too participated in the Exodus from Egypt and in honor of all our wonderful **Children, Grandchildren, and Great-grandchildren**. May our seders give them much nachas and may the Haggadah become their favorite book.

Jerusalem **Noam and Marcelle Sachs Zion**
in memory of Oom **Louis Meijer** and Oma **Rachel**;
in honor of Opa **Moshe Sachs** (on his 75th birthday).

David and Gila Dishon
in memory of Bubbie **Dora** and Zaida **Max Hodes**

Baltimore **Dr. Emile and Gail Bendit**
in memory of our parents and the past generations and in honor of our children and all who follow them. We feel blessed to be your connecting link.

LeRoy E. and Rebecca Hoffberger

Brenda Brown-Lipitz
in memory of **Sara Brown** who made Passover delicious.

The children of Harvey and Lyn Meyerhoff
in memory of our mother **Lyn P. Meyerhoff** who always made Passover a special time for our family.

Bernice Rosenthal
in loving memory of **Bernard Rosenthal** and **Joyce Ann Rosenthal** and with great pride in my nephew Noam Sachs Zion's accomplishments.

Leonard and Lainy LeBow Sachs
in memory of **Barbara Kirstel**

Kathy Levin Shapiro and Sandy Shapiro
in memory of **Leonard Lee Levin** and **Joseph Shapiro** who retold the story of the Exodus to their children.

Dedications and Sponsors

Beverly Hills **Jean and Jerry Friedman**
in memory of our parents
Goldie and Sam Cohen ז"ל גולדה ושלום כהן
and **Margaret and Adolph Friedman**
מרים ועמרם פרידמן ז"ל

Boston **Leonard Fein**
in memory of **Nomi Fein** (1965-1996)
"הגוילין נשרפין והאותיות פורחות באויר"
"The parchment was consumed but the letters blossomed in the air."

Cleveland **Eunice and Ernest Benchell**
in memory of **Leon Weiss** (Yehuda Aron) and
in honor of all the grandchildren he never knew.

Rina and Samuel Frankel
in the hope that this Haggadah will bring greater joy to the celebration of Pesach.

Gary and Cari Gross
in honor of **Sarah, Emily and Rachel**

Charles and Ilana Horowitz Ratner
in honor of our mothers and fathers
Betty Wolvert Ratner and **Max Ratner** ז"ל
Sophia Newman Horowitz ז"ל and
Rabbi Philip Horowitz from whom we learned to create powerful Jewish memories for our children
למדנו מבתי אימותינו ואבותינו.

The Moskowitz Family
in loving memory of **David Joseph Moskowitz**
ר' דוד יוסף בן ר' ישראל איסר
a true Tzaddik and Talmid Chochom whose life was dedicated to Jewish education and Tzedaka in their truest form. He was a beloved husband, father, grandfather and great grandfather.

Marc Saltzberg

Charna Sherman and Marc Silverstein
in memory of our Uncle **Max Ratner** for whom telling the story of the exodus of our people and our family was one of his and our greatest joys.

Columbus **Gary and Margey Cheses**
in celebration of the joy of our loving and caring family.

Ann and Ari Deshe
in honor of **Elie, David, Dara and Daniel Deshe**

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in memory of our parents
Charles and Leah Weinstein and
Paul and Eva Glimcher

Holly and Bradley Kastan
in loving memory of our daughter **Sarah Stone Kastan** (June 20, 1991 - October 12, 1991).

The Kayne and Kane families
in memory of "Poppo" **Harold Kayne** whose seders are part of the rich legacy he gave us.

Bonnie and David Milenthal

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Steven and Jill Schottenstein

Chuck and Joyce Shenk
in memory of **Sol H. Shenk**

Carol and Norman Traeger and their children
in memory of Grandpa **Ira Monroe** who was dedicated to the values embodied in this Haggadah: family, Judaism and education.

Gordon and Carol Zacks

Dedications and Sponsors

Hamilton, Canada

Henry and Bella Muller
in honor of our grandchildren.

Milwaukee **The Shapiro** children and grandchildren in honor of **Dr. Hyman Shapiro**, "Master of the Afikoman," on his 80th Birthday, with love.

Minneapolis **Dr. Merle and Anna Hillman**
in memory of **Joseph Hillman** and in honor of **Noam Sachs Zion,** for significant contributions and leadership in past and future Passover seders.

Montreal **Alvin Cramer Segal**
in memory of **Betty and George Cramer** and **Ada and Moe Segal**

Phoenix **The Wexner Heritage Fellows of Phoenix**
are grateful for the opportunity to sponsor the publication of "*A Different Night.*"
We believe that it will be a fitting and timeless gift to our community. Sponsoring this Haggadah is very much in keeping with the purpose of the Wexner Heritage Foundation, to educate Jews in the history, thought, practice and nationhood of the Jewish people. The Passover seder is our chance to fulfill the mitzvah of teaching our children our story of exodus and redemption, the story of our people. By enabling members of our community to learn how to create a meaningful seder, we will be making a lasting contribution that will strengthen and deepen our Jewish lives.
Mim Bottner, Howard Cabot, Vicki Cabot, Robert Casselman, George Cohen, Ben Cooper, Daniel Feller, Lory Fischler, Steven Goldstein, Deborah Harris, Neil Hiller, Gary Jaburg, Richard Kasper, Joel Kramer, Harold Morgan, Judy Schaffert, Elana Storch, David Weiner, Mikki Yitschaki

Seattle **Marilyn, Ellen and David Bierman**
in loving memory of **Edwin Lawrence Bierman**
יחיאל לב בן יעקב מאיר
During his lifetime Edwin Lawrence Bierman yearned for the existence of such a Haggadah. He always eagerly awaited Passover seders and hoped that all of us would continue to contribute meaningful additions to the seder. This Haggadah provides us a cornerstone for embarking on this journey.
Ed was an esteemed scholar and a generous, loving man who devoted much of his life to promoting new ideas and fostering the development of others. Ed would have enthusiastically supported the creation of this Haggadah.

Teaneck, N.J.

Eli and Jodie Katz
in honor of our parents who taught us the Jewish tradition and of our children who bring it to life.

Washington, D.C.

Deborah and Gerald Charnoff
in memory of **Joel Bernstein**

Susie and Michael Gelman
in memory of **Rhoda H. Goldman**
who was a wonderful grandmother and a loving mother.

Philip and Phyllis Margolius
in memory of **Ida Boxer,** beloved grandmother, whose memory brightens every holiday.

To all those Jews, *religious and non-religious, who have been inspired by these texts to spend their lives struggling for justice.*
*Joe Gelles, production manager of "**A Different Night**"*

The Night Before the Seder

בְּדִיקַת חָמֵץ

The Search for Chametz

1. ***The Search for Chametz*** *(products containing leavened grain) is the ceremonial culmination of several weeks of transforming the house into a sanctified setting for Pesach. The physical efforts help create a psychological readiness for the seder.*

2. ***Prior to*** *this evening's ceremony, we* ***clean*** *all the rooms where food might have been eaten or stored, so that no chametz is left. We* ***collect*** *all the chametz products (like spaghetti or whiskey) and put them in a cabinet. We* ***seal*** *it, mark it as chametz, and* ***sell*** *its contents to a non-Jew for the duration of the holiday. Generally a local rabbi will serve as your agent for the ritual "sale."*

3. ***After dark,*** *on the night before the seder (or two nights before the seder when it falls on Saturday night), conduct a candlelight search for chametz into all the corners of the house. (In Eastern Europe Jews used a candle, a feather to sweep the crumbs and a wooden spoon to collect them. For greater safety you may prefer a flashlight to a candle). We recommend that ten pieces of chametz be hidden before the search begins, to enhance the fun of the search for the children.*

4. ***Before the search*** *recite the blessing. After the search recite the Aramaic formula for disowning any chametz still undiscovered in the home.*

The Blessing before the Search in the Evening:

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us by commanding us to remove all the chametz.

Ba-ruch ata Adonai
Elo-hei-nu me-lech ha-olam,
asher kee-d'sha-nu b'meetz-vo-tav
v'tzee-va-nu al bee-ur cha-metz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בִּעוּר
חָמֵץ.

The Formula for Disowning Unseen Chametz After the Search:

ALL CHAMETZ in my possession which I have not seen and have not removed shall be nullified and be ownerless as the dust of the earth.

כָּל חֲמִירָא וַחֲמִיעָה דְּאִכָּא
בִּרְשׁוּתִי דְּלָא חֲמִתֵּה וּדְלָא
בְעַרְתֵּה וּדְלָא יְדַעְנָא בֵּיהּ
לִבָּטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא
דְּאַרְעָא.

Sefer HaMinhagim, Amsterdam

Sherlock Holmes and the Haggadah

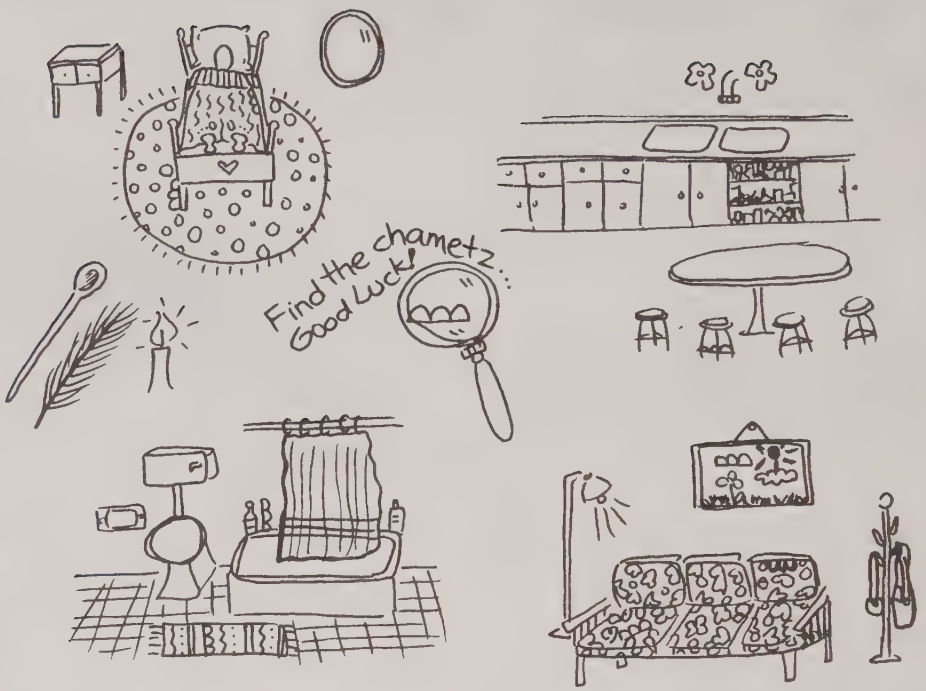
In the picture on this page, we have dispersed ten small pictures of a challah. Later on in the Haggadah we have hidden ten small matzot (afikoman). Good luck ferreting them out!

Complications

WHEN SEDER NIGHT FALLS ON Saturday evening, the search is conducted on Thursday night and the bonfire on Friday morning. Challah is put aside in a special "chametz zone" in the house to be eaten by approximately 10 a.m. on Shabbat morning. The leftovers may be removed by means of a flush of the toilet.

Keeping Your Pockets Clean

RABBI MOSHE ISSERLES *(16th C. Poland)* required that the search for chametz include checking one's pockets. The Kabbalist Isaiah Horowitz added an ethical dimension to this internal audit: check carefully that your pockets contain no funds deriving from theft, robbery or fraud.



Searching for Chametz

Hide and Go Seek

A medieval custom perfectly suited to a children's game involves hiding ten pieces of bread throughout the house before the candlelight search for chametz begins. Originally this was done to guarantee that even after the scrupulous cleaning, the ritual search on the last night before seder would still uncover some chametz. Today it provides an occasion for a game in which ten pieces of bread secured in closed plastic bags are carefully concealed.

On each bag a word or a clue or a question may be attached (the words add up to a secret message or a Pesach song; the clues hint at the next hiding place; the ten questions constitute a quiz about basic Pesach facts).

Remember that besides finding the pre-hidden bags of chametz, one must genuinely check the typical "hang-outs" of forgotten chametz (like the car's glove compartment).

The Morning Before the Seder

בִּעוּר חָמֵץ

The Burning of the Chametz

1. ***The Burning*** *of the Chametz marks the symbolic division between chametz and matza, winter and spring, the evil inclination and the desire for purity.*

2. ***Before*** *approximately 10 a.m. on the day of the seder, we stop eating chametz and gather the leftovers for a ritual bonfire outside.*

3. ***After*** *the chametz has been burned (or rendered inedible in some other way), the owners of the house repeat the formula disowning any undiscovered chametz on their premises. From now on no chametz may be eaten.*

4. ***Aramaic****, the language of the Talmud, is used for this legal formula.*

Prague, 1526

The Formula for Disowning the Leftover Chametz:

כָּל חֲמִירָא וַחֲמִיעָה דְּאִכָּא בִּרְשׁוּתִי
דַּחֲזִיתֵהּ וּדְלָא חֲזִיתֵהּ, דַּחֲמִיתֵהּ
וּדְלָא חֲמִיתֵהּ, דְּבַעַרְתֵּהּ וּדְלָא
בִּעַרְתֵּהּ, לִבְטֵל וְלֶהֱוֵי הֶפְקֵר כְּעַפְרָא
דְּאַרְעָא.

ALL CHAMETZ in my possession,
whether I have seen it or not
and whether I have removed it or not,
shall be nullified and be ownerless
as the dust of the earth.

Meditation on the Spiritual Yeast:
Removing the Evil Inclination from Our Hearts

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, כְּשֵׁם
שֶׁאֲנִי מְבַעֵר חָמֵץ מִבֵּיתִי וּמֵרְשׁוּתִי כָּךְ תְּבַעֵר אֶת
הַחִיצוֹנִים וְאֶת רוּחַ הַטֻּמְאָה תְּבַעֵר מִן הָאָרֶץ וְאֶת
יִצְרֵנוּ הָרָע תְּבַעֵר מֵאִתָּנוּ וְתִתֵּן לָנוּ לֵב בָּשָׂר, וְכָל
הַסִּטְרָא אַחֲרָא וְכָל הָרִשְׁעָה כְּעָשָׁן תִּכְלֶה וְתַעֲבִיר
מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ, וְכָל הַמְּעִיקִים לַשְּׁכִינָה
תְּבַעֲרֵם בְּרוּחַ בָּעֵר וּבְרוּחַ מִשְׁפָּט כְּשֵׁם שֶׁבִּעַרְתָּ אֶת
מִצְרַיִם וְאֶת אֱלֹהֵיהֶם בַּיָּמִים הַהֵם בַּזְּמַן הַזֶּה.

GOD, MAY IT BE Your will, that just as we remove all the chametz from our house and from all that we control, so may You help us to remove all the impure forces from the earth and our evil inclinations from within us and renew our heart of flesh. May all negative forces disappear like smoke. Remove tyrannical governments from the world and all who cause anguish to the Divine Presence. Blow them away with a spirit of justice, just as you did to Egypt and their idols in those days long ago.

Procrastination and Chametz

SIMILARITIES between matza and chametz are many, while the difference is ever so slight. On Pesach that distinction takes on great significance. Both matza and bread are made of flour and water, and both may contain egg, onion, fruit juice, sugar, salt and other ingredients. However matza may contain no yeast nor may it be left to rise by itself after water has been added. The Rabbis fixed 18 minutes as the maximum time for making matza from the moment water and flour are mixed. They taught Jews to be very precise about time – not to procrastinate when making matza or doing any other mitzvah. (A word play conveys the idea that a procrastinator can easily "miss the boat" turning *matza* into *chametz*. They coined the motto: "When an opportunity to perform a *mitzvah* comes to you, don't miss it - *tach**meetz**.*" *Mitzvah* is a word play on *matza*, *tachmeetz* on *chametz*).

Perhaps the Exodus from Egypt should be seen as a **window of opportunity** that the Jews had to be careful not to miss. Pharaoh kept changing his mind about liberating the Jews, and the children of Israel continued to hesitate about leaving their homes in Egypt. When the tenth plague struck, the Egyptians relented for a moment and released the Jews who had not even finished preparing bread for the journey. Nevertheless, they took the dough which had not yet risen and took advantage of their opportunity. When three days later Pharaoh sent his chariots to retrieve his slaves, God split the Red Sea to open an unexpected escape route. Again the Jews had to leap into the unknown and rush forward before the walls of water came crashing down again.

Search and Destroy: Forbidden Chametz

THE TORAH REQUIRES that chametz neither be eaten, nor seen, nor even located in one's house during Pesach *(Exodus 13:3, 7, 15)*. All yeast-based baked goods must be removed from our premises *(Exodus 12:15)*. The Rabbis detailed the process of removing chametz:

1. B'deekat Chametz. The **Search** involves a careful cleaning of every place in the house where foods are eaten or stored, and a ceremonial investigation of "nooks and crannies" by candlelight on the night before the seder *(Mishna Pesachim 1:1)*.

2. Bee-ur Chametz. The **Removal of Chametz** is accomplished both physically and mentally. Physically the remains of the chametz are burned on the morning before the seder approximately two hours before noon. In the days of sacrifices, the Pesach lamb was sacrificed during the daylight from noon until sundown at which time the seder began. Since the sacrifice could not be accomplished in the presence of chametz *(Exodus 34:25)*, the *bee-ur chametz* had to precede the sacrifice, which began at noon. Since preparations before the seder often ran late, the Rabbis moved up the burning of the chametz two hours before noon "just to be on the safe side."

Mentally, the chametz is removed by pronouncing a formula written in Aramaic. The owners of the house (in which chametz may have gone undetected) disown what is left and declare it to be like the ownerless dust of the earth.

The Spiritual Significance of Yeast

THE OBSESSIVE SEARCH and destruction of chametz from our homes has spiritual as well as ritual overtones. Yeast came to symbolize **arrogance** because the bread raised itself above the level of matza though it was only filled with pockets of hot air. Yeast is also a catalyst that symbolizes the restless force of the evil inclination *(yetzer ha-ra)*. Just as yeast causes fermentation in bread and wine, it also turns them sour when not controlled. Similarly, the instinctual forces, desire and ambition, can contribute to progress but also to discontent and corruption. On Pesach, which celebrates the rejection of Egyptian civilization and a new pristine beginning of Jewish freedom, the matza is more appropriate fare than bread. Don Isaac Abarbanel *(15th C. Spain and Italy)* explains that matza represents simplicity which is a desirable spiritual quality. Freedom involves the rejection of the *"fleshpots of Egypt" (Ex.16:13)* and the removal of the restless yeast of the evil inclination.

Candle Lighting

הַדְלָקַת נֵרוֹת

1. ***Lighting the candles*** *marks the beginning of Pesach as well as the end of the frantic work of preparation. It contributes to the transition to sanctity.*

2. ***Before sunset****, it is traditional to light at least two candles placed on or near the table. Some families light one candle for each family member. Others prepare two candles for each woman over the age of bat mitzvah. Ideally, the candles should be longer lasting than usual, so they will provide light for the length of the seder.*

3. ***Usually on Pesach*** *one first recites the blessing and then lights the candles without covering one's eyes. However, when seder night occurs on Friday night, then one lights the candles first, covers one's eyes and then recites the blessing (as in Chagall's picture opposite).*

Candle Lighting

BLESSED ARE YOU, Lord, our God, King of the Universe, who sanctified us by commanding us to light the [Shabbat and] holiday candles.

Many say the following when lighting the candles, while others recite it together with Kiddush (There is no need to recite this blessing twice).

BLESSED ARE YOU, Lord, our God, King of the Universe, who has kept us alive and brought us to this happy moment in our lives.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
asher kee-d'sha-nu b'meetz-vo-tav
v'tzee-va-nu l'had-leek ner shel
[Shabbat v'shel] Yom Tov.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam
she-he-chee-ya-nu v'kee-ma-nu
v'hee-gee-anu laz-man ha-ze.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

A Traditional Woman's Prayer at Candle Lighting

May it be Your will, God of our ancestors, that You grant my family and all Israel a good and long life. Remember us with blessings and kindness, fill our home with your Divine Presence. Give me the opportunity to raise my children and grandchildren to be truly wise, lovers of God, people of truth, who illuminate the world with Torah, good deeds and the work of the Creator. Please hear my prayer at this time. Regard me as a worthy descendant of Sarah, Rebecca, Rachel and Leah, our mothers, and let my candles burn and never be extinguished. Let the light of your face shine upon us. Amen.

Romance and Candlelighting

THE SADDUCEES *(1st C.)* and Karaites *(9th C.)* regarded the Biblical prohibition against *making* a fire on Shabbat *(Ex: 35:3)* as a prohibition against the *use* of its light as well as its creation. They sanctified the Sabbath in darkness. Sabbath was a day of holy abstinence. It involved no warm food, no lamps and no sexual activity.

The point of view of the Rabbis, however, stands out in bold contrast. The Rabbis **prescribed** the lighting of candles and made the Sabbath lights and holiday candles in the home one of the most significant features of the day. They were seen as essential to *Shalom Bayit* – peace and intimacy between husband and wife in the home, and to *Oneg Shabbat* – physical and emotional enjoyment. Lovemaking by spouses on Shabbat was commended, as was the enjoyment of hot food.

A Woman's Mitzvah?

THE RABBINICAL commandment that the house be lit up on Shabbat requires that whoever takes care of holiday preparations should light the candles. Maimonides noted that in his era women are generally responsible for the household, so the mitzvah is incumbent primarily on them *(Shabbat 5:2)*. But in families where men share household tasks equally, the mitzvah may be equally incumbent on them. (In your home, who should be lighting candles?)

Shabbat Candles

Marc Chagall, 1946 © ADAGP, Paris 1996

Blessing the Children

בִּרְכַּת יְלָדִים

The custom of blessing one's children originates in the Bible. On the eve of Yom Kippur, on Shabbat and holidays many parents lay their hands on the head of each child, blessing them with the priests' benediction.

For male children:

MAY GOD make you like Ephraim and Menashe.

(Genesis 48:20 from Jacob's blessing for his grandchildren)

(לַבֵּן)

יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

For female children:

MAY GOD make you like Sarah and Rebecca,
Rachel and Leah.

(See Ruth 4:11, the women's blessing for Ruth the convert)

(לַבַּת)

יְשִׂימֵךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

For all:

MAY GOD bless you and keep you.
May God's face shine upon you and favor you.
May God's face turn to you and grant you shalom.

(Numbers 6:24-26, the priestly benediction)

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ
וְיָשֵׂם לְךָ שָׁלוֹם.

WHO IS GOD?*WELL IT IS AN INVISIBLE PERSON AND HE LIVES UP IN HEAVEN* I GUESS UP IN OUTER SPACE*HE MADE THE EARTH AND THE HEAVEN & THE STARS AND THE SUN AND THE PEOPLE*HE MADE LIGHT HE MADE DAY HE MADE NIGHT*HE HAS SUCH POWERFUL EYES HE DOESN'T HAVE MILLIONS AND THOUSANDS AND BILLIONS AND HE CAN STILL SEE US WHEN WE'RE BAD* HE STARTED ALL THE PLANTS GROWING*TO ME I THINK OF HIM WHO MAKES FLOWERS & GREEN GRASS & THE BLUE SKY & THE YELLOW SUN*GOD IS EVERYWHERE & I DON'T KNOW HOW HE COULD DO IT

Who Knows God?

Ben Shahn © 1996
Ben Shahn Estate
Licensed by VAGA, NY, NY

Jacob kissed and hugged his grandchildren. "I never expected to see your face again, Joseph, and now God has shown me your offspring" (Gen 48:11).
Rembrandt van Rijn, Jacob blessing his grandchildren, Ephraim and Menashe, the sons of Joseph (Holland, 1656)

Signposts for the Seder

סִימָנֵי הַסֵּדֶר

1. ***The official opening*** *of the seder should begin by welcoming all the guests. Make sure to introduce all the participants, so that everyone will be made to feel part of the Jewish family – especially on a night when we recall what it felt like to be strangers in the land of Egypt. You may ask all the participants to say their Hebrew names as well.*

2. ***We review*** *briefly the order of the seder by singing the medieval poem by Rabbenu Shmuel of Falaise (France) that summarizes the Signposts of the Seder ("Kadesh Urchatz").*

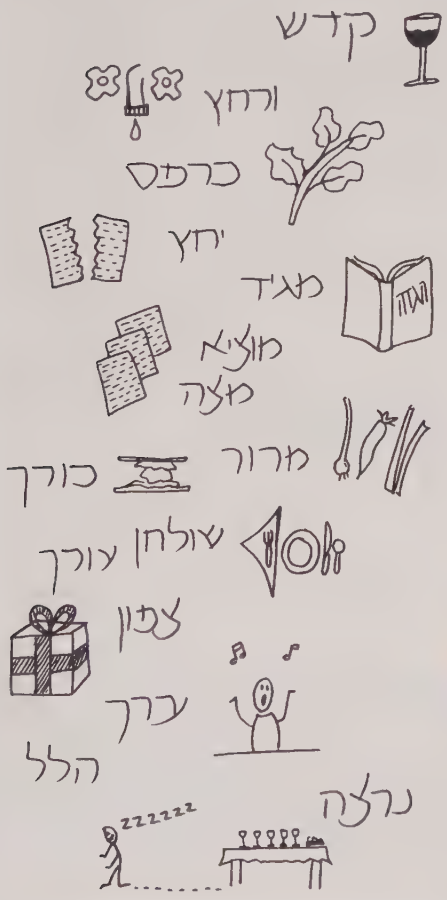
3. ***You may wish*** *to give credit to all who have helped prepare this seder – its foods, its readings and its activities.*

❖ The 15 Steps of the Seder

All sing:	***Kadesh***	First cup and Kiddush	קַדֵּשׁ
	UrChatz	First handwashing (without a blessing)	וּרְחַץ
	Karpas	First dipping: vegetable and salt water	כַּרְפַּס
	Yachatz	Breaking the middle matza	יַחַץ
	Maggid	Storytelling	מַגִּיד
	Rachtza	Second handwashing (with a blessing)	רָחְצָה
	Motzi	First blessing over the matza	מוֹצִיא
	Matza	Second blessing over the matza	מַצָּה
	Maror	Second dipping: maror in charoset.	מָרוֹר
	Korech	Hillel sandwich	כּוֹרֵךְ
	Shulchan Orech	Communal meal	שֻׁלְחָן עוֹרֵךְ
	Tzafun	Afikoman (dessert)	צָפוּן
	Barech	Birkat hamazon (the blessing after eating)	בָּרֵךְ
	Hallel	Psalms of praise	הַלֵּל
	Nirtza	Concluding prayer and folk songs	נִרְצָה

Course(s) of the Evening

SEDER MEANS ritual order just as "siddur" means the order of prayers (the prayerbook). There may be surprises along the way, but the seder offers a basic road map for running the course(s) of the Pesach evening. Let us survey the signposts along the way, so that no one gets too lost and everyone gets their cue for inserting questions, dramatics, jokes, songs and games.



Welcome to the Seder

We welcome you to be full and equal participants in this communal event combining both ritual sanctity and a familiar home atmosphere. While the religious requirements governing eating and reading at the Pesach meal emphasize the sanctity of this meal, you will also discover the playful and intellectually stimulating aspects of the seder. The Rabbis added to this sacred banquet a lively symposium for the adults as well as many educational games to draw in the children. **Please feel free**, or better, obligated to ask questions, to insert personal reflections, to challenge assertions and to tell good stories.

We are all invited to take **a leap of solidarity** back into the founding event of Jewish nationhood – the Exodus. First we relive slavery and indignity and then we re-experience the exhilarating gift of Divine liberation. Our goal is to return to the experiential sources of the Jewish values of freedom and justice. We make this journey as individuals, as families and as a worldwide community. In reliving our national autobiography we renew our covenant with one another and with God, who took us out of the house of bondage.

We commit ourselves to God's words: "*Love the stranger as yourself for you were once strangers in Egypt*" *(Leviticus19:34).*

The 15 Step Method

IN THE TEMPLE DAYS the spiritual pilgrimage reached its climax at the 15 stairs leading up to the Holy of Holies. On these steps the musicians of the tribe of Levi played and sang **Shir HaMa'alot**, the "Song of the Steps." Reaching a spiritually worthwhile destination requires a process, an effort to achieve new heights. One cannot expect to sense the power of the seder without strenuous preparations beforehand. May our intensive cleaning purify us and prepare us for a personal journey down into Egypt and back up to freedom.

Kadesh: Sanctifying Time

קַדֵּשׁ

Kiddush

1. ***The Kiddush*** *sanctifies not the wine, but the holiday. Pesach is dedicated "to remember the* ***Day of your Exodus*** *from Egypt" (Ex.13:3). (On Shabbat add the texts in shaded boxes and in parentheses in the body of the Kiddush).*

2. ***Offer to pour*** *the wine or grape juice into someone else's cup. In turn each one is served by another as befits royalty. Having attained the high status of freedom we celebrate it in style, preferably with red wine, because the rabbis considered it more elegant.*

3. ***Mitzvah Readiness:*** *Before each special Pesach act – drinking the wine, eating the matza and maror, and telling the story – we have inserted an abbreviated meditation. Based on the Jewish mystical tradition, these preludes to ritual action direct our full attention to the spiritual task before us. They help raise mundane behaviors like eating and storytelling, to the level of a sacred moment.*

4. ***Stand*** *to recite the Kiddush, then* ***recline*** *to the left to drink the wine as befits nobles who once reclined at symposia (intellectual drinking banquets). If there are no pillows on the chairs, ask the children to bring as many as possible.*

HERE I AM, ready to perform the mitzvah of the first cup of wine and to dedicate this whole evening "to telling the story of miracles and wonders that were performed for our ancestors in Egypt on the night of the 15th of the month of Nisan" more than 3,200 years ago. This is what the Torah commands us: "Remember the day of your Exodus from Egypt" *(Ex. 13:3; Maimonides, Chametz 7:1).*

הִנְנִי מוּכָן וּמְזֻמָּן
לְקַיֵּם מִצְוַת כּוֹס
רִאשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת.

On Shabbat rise and recite from Genesis 2:1-3:

[There was evening and there was morning, and the sixth day was over. The sky and the earth and all their contents were completed. On the seventh day God completed all the work. God ceased (*shabbat*) from all activity. God blessed the seventh day and declared it holy, because on that day God ceased from all the work of creation.]

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)
יוֹם הַשִּׁשִּׁי, וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ,
כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The Anniversary of the Birth of Freedom

זְמַן חֵרוּתֵינוּ

IT SEEMS SOMEWHAT paradoxical that Rosh Hashana, the Jewish New Year, occurs in the fall, while the first month of the Hebrew year is counted from Pesach, the spring holiday. The Jewish calendar reflects a double commitment – a celebration of the Creation of the world (traditionally associated with the fall, the beginning of the rainy season in the Middle East) and a commemoration of national liberation (associated with the springtime Exodus from Egypt). The origins of life and freedom, the universal and the national, orient our values and our measurement of time. Freedom is a second birth, a watershed from which life begins again.

Who Pours the Wine?

Roman and Rabbinic Table Manners and the Role of Women

On Pesach the Rabbis asked us to play a double role – remembering our slave status by eating the bread of poverty and bitter herbs, yet reiterating the freed status that we achieved on this very night in Egypt. How does one behave in a style befitting a free being?

The Rabbis took their cues from Greco-Roman citizens, a privileged minority whose freedom and dignity were displayed in their participation in elegant symposia. **Aristocratic dining** meant reclining on cushioned couches, sipping excellent wines with hors d'œuvres dipped in appetizing sauces, eaten from one's finest silver and ceramic dishes, while conducting a leisurely intellectual exchange of views according to a well-known format set by the host. (The term "school" derives from the Greek word for leisure - "schole").

On seder night the Rabbis require this format from even the poorest Jews. Practically speaking, this means that the community tzedakah fund must provide at least four cups of wine for needy men and women. All must be able to celebrate their freedom with the same basic material comforts, because "**all Israel are regarded as children of kings.**" For that reason it is customary that someone else pour your wine for you, just as aristocrats are served while reclining.

However, we must note the vigorous dissent from this custom, by Rabbi Y. M. Epstein *(Poland, 19th C.)*. He feared it would lead to what a contemporary might call blatant sexism or the exploitation of women to pour wine for the men:

*"**It is haughty and arrogant to order one's wife to serve him wine.** After all he is no more obligated to drink wine than she. Therefore, we ask that everyone pour for him or herself."*

There is a simple solution to this problem. Participants may form pairs and each person pours for the other.

Reclining to the Left: An Outmoded Custom?

ONE OF THE FOUR questions is: "Why on seder night must we eat reclining, while on all other nights we may eat either reclining or sitting up?" Clearly the question presupposes a social world in which as in the Greco-Roman nobility, meals were often taken while the guests reclined on their left arms on couches, leaving their right hand free to dip and taste. At each couch was a small table with individual portions, like today's seder plate.

However, since the European Middle Ages, it is no longer the **way of nobility** to recline. In fact, eating while reclining on pillows is the **way of the sick**. Avi HaEzri led the Ashkenazi tradition in declaring the commandment to recline, obsolete and no longer binding. *(Rabbi Eliezer Ben Joel, 12th C. Germany).*

All things considered, we commend the view of Rabbi Y. M. Epstein that everyone should be provided with a pillow precisely because it is an outmoded and outlandish custom. For the point of the seder is to introduce changes into the meal, so the children will be aroused to ask: "Why is this night different from all other nights?" By the same token it would be ideal for everyone to have their own seder plate.

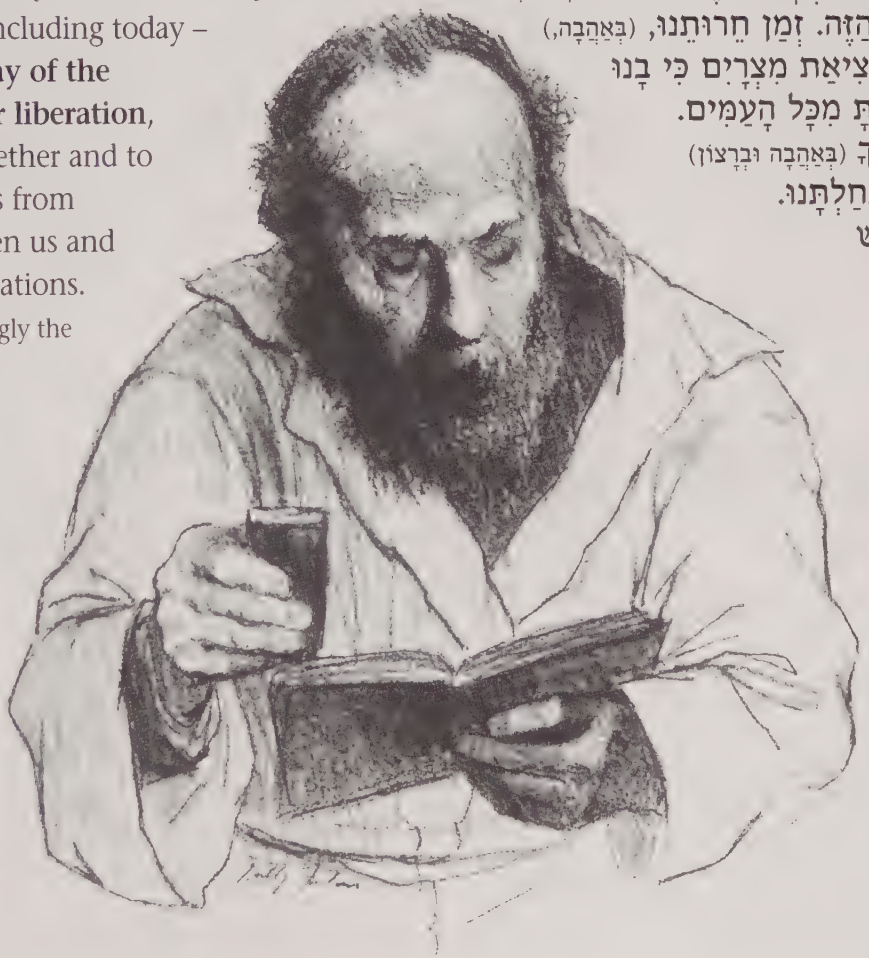
BLESSED ARE YOU, Lord,
our God, King of the Universe,
who creates the fruit of the vine.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-gafen.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

BLESSED ARE YOU, Lord, our God, King of the Universe, who has chosen us from among the nations and the languages, sanctifying us by your mitzvot. Lovingly, You have given us [Shabbat for rest and] **festivals for happiness**, including today – [the Shabbat and] the **Holiday of the Matzot**, the **season of our liberation**, a sacred day to gather together and to commemorate the Exodus from Egypt. For You have chosen us and sanctified us among the nations. You have granted us [lovingly the Shabbat and] joyfully the holidays. Blessed are You, Lord, who sanctifies [the Shabbat and] the people of Israel and the festivals.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל עָם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן אֶת יוֹם (הַשַּׁבָּת הַזֶּה
וְאֶת יוֹם) חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ, (בְּאַהֲבָה,)
מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם כִּי בָנוּ
בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים.
(וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ
(הַשַּׁבָּת וְ)יִשְׂרָאֵל
וְהַזְּמַנִּים.



Tully Filmus

The Centrality of Women on Pesach

RASHBAM *(11th C., France)* says women must be involved in the celebration of Pesach for they were the catalysts of the redemption by continuing to procreate and to hide their children in order to thwart Pharaoh's genocidal plan. Therefore women are obligated to drink four cups of wine at the seder.

In contrast to the traditional exemption of women from time-specific mitzvot, all the commandments of the seder night are their privilege and duty. The redemptive role of Moses' mother Yocheved and sister Miriam, like that of Queen Esther in the Megillah, won women exceptional recognition on both Pesach and Purim.

Do Kids Need Wine?

THE RABBIS were of two minds over the appropriateness of wine for children. The Talmud reports their dispute:

"Everyone is obligated to drink four cups of wine: men, women and children ... But Rabbi Yehuda said: 'What good is wine for children? Give them popcorn and peanuts on Pesach night in order to prevent them from falling asleep and in order to arouse them to ask questions"* *(T.B. Pesachim 108b).*

Now is an appropriate time to distribute to the children candies and nuts along with wine or grape juice. Some families fill the children's cups with candies.

*(Popcorn refers to toasted grains, permissible on Pesach according to the Talmud and eaten on Pesach by Sefaradim).

Today Everyone is a Priest

THE SEDER is no ordinary meal. It is a highly orchestrated rite of eating, questioning, telling, and singing. As Philo put it:

"At this time the whole household takes on the sanctity of a temple. The sacrifice becomes a seder meal. The invited guests cleanse themselves in water. They come not to fill their gullets with wine and their stomachs with food as at other symposia, but to celebrate with song, prayer (and story)."

"The whole people, old and young, ascend to the status of priests to conduct the holy service (the seder). For they all celebrate the great migration, when over 600,000 men and women happily exited from a land of cruelty and animosity towards strangers ..."

(Philo of Alexandria, Special Laws, the first Jewish philosopher)

"Don't Cry over Spilt Wine"

A PUBLIC MESSAGE from the Hosts to All Their Guests:"Don't Cry over Spilt Wine."

Rabbi Akiba Eiger *(Germany, 18th C.)* used to be very strict about the mitzvah of hospitality especially on Pesach. Once when he was leading a large seder, one of the guests happened to spill a cup of wine. The clean white tablecloth was stained. Seeing the guest's enormous embarrassment, Rabbi Eiger himself bumped the table spilling his own glass of wine. He exclaimed: "**Oh, this table must be off-balance**."

Havdalah: The Gift of Fire

IF PESACH FALLS on Saturday eve, havdalah is recited over the Pesach candles (not over a special havdalah candle). This blessing over the light celebrates the technological revolution by which human beings learned to make fire and to illuminate the darkness. The Rabbis trace this advance to a gift of knowledge from God to Adam and Eve who were frightened by the dark that set in after the first Shabbat of creation.

Since fire is a divine gift for human benefit, the blessing is recited over the use of the light. Often people examine their fingernails in the light of the candles when reciting *Me-orei Ha-eish*, the blessing over the "fire."

Creating Wine-stained Heirlooms

IT WAS AN OLD heirloom, with ancient wine stains. It had come down from the days of her grandfather. The book contained many boldly and brightly colored pictures. As a little girl, she had often looked at it so eagerly on Passover evenings.

(Heinrich Heine, "The Rabbi of Bacherach," German Romantic poet, 19th C.)

On Saturday night:

Havdalah is the blessing over the distinction between Shabbat and the weekdays. The light of the fire is blessed using the festival candles already lit. (No special havdalah candle or spice box are necessary):

[Blessed are You, Lord, our God, King of the Universe, who creates the lights of fire.

Blessed are You, Lord, our God, King of the Universe, who **differentiates** between the holy and the secular, between light and darkness, between Israel and the other nations, between the seventh day and the six days of creation, between the sanctity of Shabbat and the sanctity of Yom Tov (the festivals). You sanctified the people of Israel with Your holiness.

Blessed are You, Lord, who **differentiates** between the holiness of Shabbat and the holiness of Yom Tov.]

Havdalah

הַבְדָּלָה

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ. וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ. הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ.

בָּרוּךְ אַתָּה יְיָ, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

BLESSED ARE YOU, Lord, our God, King of the Universe, who has kept us alive and brought us to this happy moment in our lives.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam
she-he-chee-ya-nu v'kee-ma-nu
v'hee-gee-anu laz-man ha-ze.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Now be seated, recline comfortably leaning to the left on a pillow, and drink most of the cup.

The First Thing God Wants Us to Know

THE VERY FIRST THING God tells us about Himself at Sinai is this: "*I am the Lord your God who brought you out of Egypt.*" God tells us that, before telling us not to steal and not to kill, before telling us to observe the Sabbath day and not to worship other gods. It is as if God thinks we need to be reminded of the great favor done for us in order to be sure that we will reciprocate by observing God's commandments.

"I brought you out of the house of bondage" is the first of the Ten Commandments. It commands us to know for all time that our God is a **God of freedom**, that the commandments God offers us are gifts, not burdens, that the acceptance of those commandments is not a form of self-denial but a form of liberation. God does not want our gratitude; God wants us to understand that nothing matters to God more than our freedom, and then to teach us that freedom depends upon law.

Tonight, at the great festival of our freedom, we are, all of us, from the youngest to the oldest, colleagues in the celebration of freedom.

At the same time, we are partners in a seder - which means order. We might have chosen to celebrate and remember our liberation with noisy carnivals; others have. But we have been taught something different.

(Leonard Fein, author, social activist, U.S.A.)

Remembering our Slavery

זֵכֶר לִיצִיאַת מִצְרַיִם

IN THE KIDDUSH, Pesach is called the "**time of our liberation**." Reading aloud one of the following stories may help us focus on the meaning behind the Kiddush on Passover.

"Happy Birthday Dear Israel"

ON JANUARY 27, 1990, the rabbi came to shul as usual to greet the older men who were his morning minyan regulars. One challenged the rabbi playfully: "Aren't you going to wish me Happy Birthday?"

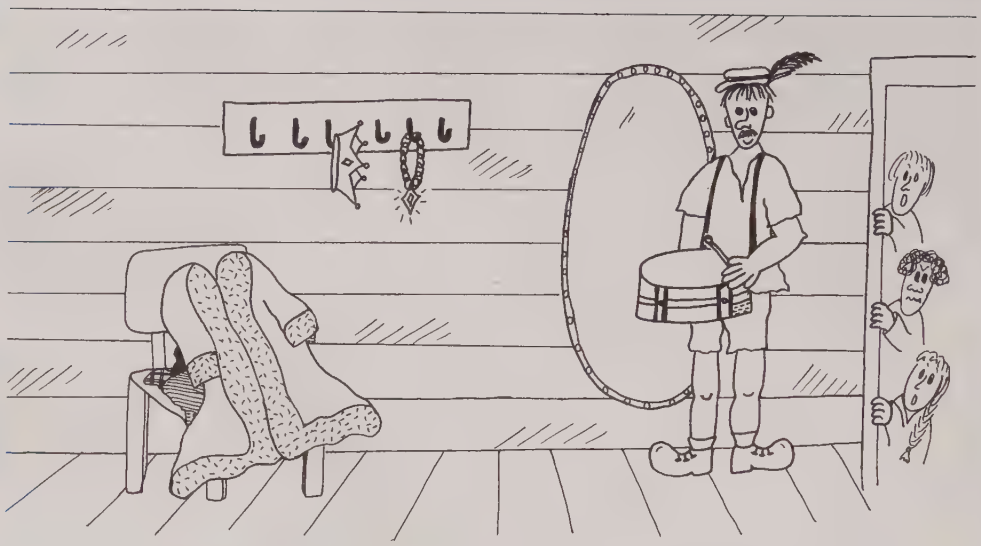
"Sure, how old are you?" replied the rabbi.

"Oh, I'm 45 today."

"Who are you kidding, you must be at least 75?"

"No, today is the day I celebrate as my birthday. Forty-five years ago I was **reborn** when the Allies liberated me from Auschwitz. The **gift of life** and the **gift of freedom** are for me inseparable."

In the same spirit as the story told above, the Torah calls on Israel to regard the spring month (Nisan), the month of its liberation, as its first month – starting over its life as a nation: *"The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of the months. It shall be the first of the months of the year for you"* *(Ex. 12:1-2).*



Tanya Zion

From Rags to Riches: A Folktale

IRAQI JEWS tell the tale that in one country the king was always chosen in a special way. When the old king died, a bird called the "bird of good fortune" would be released. On whomsoever's head it landed, the people would place the crown making him their next ruler.

Once the bird of good fortune landed on the head of a slave. That slave had been a simple musician who entertained at the master's parties. His costume consisted of a feathered cap and a belt made of the hooves of sheep.

When the slave became king, he moved into the palace and wore royal robes. However, he ordered that a shack (a kind of sukkah) be constructed next to the palace and that his old hat, belt and drum be stored there along with a giant mirror.

The new king was known for his kindness and love for all his people – rich and poor, free and slave. Often he would disappear into his little shack. Once he left its door open and the cabinet ministers saw him don his feathered hat, put on his old belt and dance and drum before the mirror. They found this very strange and asked the king:

"After all, you are a king! You must maintain your dignity!"

The king replied:

"Once I was a slave and now I've become a king. From time to time I want to remind myself that I was once a slave lest I grow arrogant and treat with disdain my people and you, my ministers."

(The English term, "auspicious day" or "inauguration day" preserves an echo of the Roman custom of consulting the flight of birds as an "augur" for the future).

Urchatz

וּרְחַץ

The First Handwashing

1. ***The ritual handwashing*** *prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. It sanctifies the act of eating.*

2. ***Ask for two volunteers:*** *one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. No blessing is said for this handwashing.*

Shraga Weil, Song of Songs © 1968

Pesach: The Spring Holiday.

Why Wash Hands Before Karpas?

Why Not Say a Bracha?

JEWISH LAW REQUIRES the ritual washing of the hands before eating bread. This washing is accompanied by a blessing. But why do we wash before eating the green vegetable and why in this case is no blessing recited?

Fruits or vegetables dipped in water can acquire ritual impurity *(Lev. 11:34)*. Washing before eating vegetables which have come into contact with water is a hold-over from Talmudic times. In that period many Rabbis attempted to eat all their foods in a state of ritual purity – trying to experience in their daily eating the sense of sacredness associated with the Temple. To emphasize that this is only a pious custom, and not even a rabbinic requirement, no blessing is recited.

Except for the seder night the custom has fallen into general disuse, even among the strictly observant. But on seder night we wash at the beginning of the evening to create the spirit of a sacred gathering conducted in purity and devotion.

Not a Pagan Resurrection of the Spring Deities

MOST PAGAN PEOPLES celebrate Spring as a festival of liberty. But it is remarkable that, with these peoples, it is not human beings nor the nation, but a deity who is liberated at the festival of Spring; the resurrection of the deity symbolizes the Spring revival of life.

Only the Jews, in their national consciousness, have dared to connect the liberation of nature with the liberation of the nation, with the Exodus from Egypt. Only the Jews have known how to transform the festival of Spring into the "Festival of our freedom."

(Ber Borochov, Marxist Zionist, 1913)

A Meditation on Renaissance

Spring is the renaissance, the rebirth of life, after a winter of discontent:

For now the winter is past,
The rains are over and gone.
The blossoms have appeared in the land.
... Arise, my darling,
My fair one, come away!

(Song of Songs 2:11-13)

On the national level the Jewish people lay dormant in Egyptian slavery until God awakened their desire for freedom and led them out in the springtime. On the individual level liberation is often experienced as a gift of new options, a sudden expansion of possibilities. However, the **fresh taste of new-found freedom** symbolized by Karpas is still mingled with memories of bitterness, the salt water of tears.

The Return to Nature

THE EMPHASIS on spring and the rebirth of nature in this Haggadah is typical of Zionist Haggadot. Zionism sought to return the urbanized Diaspora Jews to their roots in the land and in its seasonal cycles. Israeli school children and their parents often go on field trips to discover the flora and fauna as well as the history and archeology of Eretz Yisrael.

Karpas

The First Dipping
Hors d'oeuvres of Spring Greens

כַּרְפַּס

1. ***Distribute Karpas*** *(a vegetable) and dip it in salt water, while reciting the appropriate blessing. Some Jews dip in charoset.*

2. ***While some*** *medieval rabbis strictly forbid eating more than an olive's size of parsley for Karpas, you may wish to revive the ancient custom of eating extensive appetizers – each with its own dip. You may continue dipping and tasting various fresh vegetables and other appetizers during the seder until sufficiently full to persevere during the extensive story-telling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.*

For vegetables (like celery, parsley, or potatoes):

BLESSED ARE YOU, Lord, our God, King of the Universe, who creates the fruit of the earth.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-ada-ma.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הָאֲדָמָה.

Optional:

For appetizers (like gefilte fish in horseradish or boiled eggs in salt water):

BLESSED ARE YOU, Lord our God, King of the Universe who creates everything by the power of the Divine word.

Optional:

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
she-ha-kol nee-hee-ye bee-d'va-ro.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַכֹּל נִהְיֶה בִּדְבָרוֹ.

Shraga Weil, Song of Songs © 1968

A Menu of Meanings: Why Karpas?

The word "Karpas"derives from the Greek "Karpos" meaning fruit of the soil. Though the historical origins of dipping Karpas at the seder simply reflect the accepted cuisine of the Greco-Roman symposium, the rabbis added their own symbolic interpretations in order to connect the dipping to the Pesach story.

1. Spring Greens: April/Nisan

Metaphorically, Karpas, the spring vegetable, represents both the historic birth of Israel born out of the womb of Egypt in the Exodus and the rebirth of nature renewed each spring. According to Philo and to Rabbi Joshua the original birthday of nature – the Creation – occurred at Pesach-time, not Rosh Hashana. Similarly, the Italian name for spring ***prima-vera*** and the French ***printemps*** preserve the sense of the return to the original "first time" of the world.

Spring (old English) is originally applied to the place of origin from which a stream arises. Later it was applied to the season, the "spring of the year."

2. A Time to March

The Latin term for March preserves the memory of spring as a time for war under the auspices of the god of war, Mars. Spring also has military associations in the Torah. God's spring victory over Egypt is portrayed in martial terms. For example, Israel's armies left Egypt "armed" *(Ex. 13:18)* in the month when kings go out to war.

"God took Israel out of Egypt precisely in the best month for an exodus. Not in Tamuz (June-July) when there is the *chamsin* (hot summer winds), not in Tevet (December-January) when it is cold (and rainy), but in Nisan (March-April) when it is neither too hot nor too cold to be on the march" *(BaMidbar Rabbah 3)*.

3. A Guilty Memory: Dipping in Blood

The dipping of greens is reminiscent of the historic dipping that led Israel into exile in Egypt and the dipping that facilitated their redemption. The descent to Egyptian slavery began when Joseph's brothers sold him into slavery and dipped his **coat of many colors** into a slaughtered goat's blood in order to mislead their father Israel about his beloved son's true fate. The ascent from exile – moral and physical – began when every family gathered together with their neighbors to share a lamb on seder night and to dip in its blood a hyssop plant and to dab it on the **doorposts and the lintel** as a protection against the tenth plague.

Yachatz

יַחַץ

Breaking the Matza

1. ***Breaking the Matza*** *is one of many ritual acts that turn the food of the seder into a symbol of meaning.*

2. ***Count off*** *the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen", "Levi" and "Yisrael" (the three ritual classes of the Jewish people).*

The top matza is for the usual blessing over bread (motzi). Tonight that blessing is recited over matza.

The bottom matza is for the Hillel sandwich (korech) made with matza, maror, and charoset.

3. ***Break the middle*** *matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "**afikoman**" and eaten when retrieved from the children for dessert. It will be the last taste of food at the seder. The smaller portion will be eaten with the top matza when we say the special blessing over matza at the beginning of the meal.*

4. ***You may wish*** *to add a Tunisian custom: While breaking the matza recite :*

כָּךְ קָרַע ה' אֶת הַיָּם לִשְׁנֵים עָשָׂר קְרָעִים, וְיָצְאוּ מִמֶּנּוּ בְּנֵי יִשְׂרָאֵל בַּיַּבָּשָׁה.

"This is how God split the Red Sea."

5. ***Warn the children*** *that they must keep their eye on the disappearing afikoman.*

"A Half A Loaf Is Better Than One"

ON SHABBAT and holidays, we celebrate the double gift of abundance with **two** whole loaves just as in the desert the Jews received a double portion of manna *(Ex. 16:22)* every Friday for the weekend. ("**Manna from heaven**" was suspended on Shabbat).

However, the seder night is unique in that the Rabbis mandated that half a loaf is better than one, for matza is called the "**bread of poverty**" *(Deut. 16:3)*. Therefore, the seder begins by breaking the matza in two and explaining that "this is the bread of poverty and persecution."

Of the **three** matzot, two remain whole, in order to symbolize the abundance of freedom, but one must be broken to recall the deprivation of slavery. The Rabbis noted that the poor in their era were "**savers**," experts at delayed gratification, who would never consume a complete loaf at one sitting, but would always put something aside against the uncertainty of the following week. In the midst of the seder banquet, the broken matza – the symbol of poverty – is meant to jar us out of our sense of complacency. Maimonides explains that the Torah repeats so often: "*Remember that you were a slave in the land of Egypt*," because it fears that growing up in wealth tends to breed arrogance and insensitivity.

The Story of the Compulsive Saver

IN THE JERUSALEM neighborhood of Talpiot lived an eccentric old man in a large villa. He visited the synagogue religiously whenever a kiddush was served with cakes and kugel. At shul everyone filled themselves with sweets but this elderly man took twice as much, filling his pockets and his mouth. His fellow Jews smiled at his anxious hoarding and wondered how a man living in a large house could be so desperate for a little cake. Once a curious Jew asked him to explain. The old man replied heavily: "In the concentration camps in Poland there was never enough bread. I have never liberated myself from my fear that tomorrow there may not be any more food."

A Personal Thanksgiving

The Pesach family gathering is in fact a thanksgiving banquet during which we retell our national salvation. It is also appropriate to weave into the seder, memories of personal deliverance from danger.

Invite the family and guests to recall their own family stories of redemption from illness, from danger, or from persecution. Perhaps they can discuss the personal lessons they drew from these crucial events in their lives.

A Principled Debate: Two Matzot or Three?

THOUGH ALMOST ALL contemporary rabbis sanction the use of three matzot at the seder, the Gaon of Vilna *(18th C.)* insisted that only two matzot be used.

For the two matza tradition, matza is primarily **a recollection of poverty**. While on all other holidays we eat from two whole loaves, here we eat from one broken matza and one whole one. The seder re-enacts our common suffering out of which we generate our solidarity and our moral commitment to the stranger and the deprived. The concern for the outsider breaks into our family banquet symbolically in the form of a broken matza marring our sense of wholeness.

While even the three-matza tradition includes one broken matza, it chiefly emphasizes the seder as a Thanksgiving Dinner. The three matzot recall the minimal thanksgiving offering described in the Torah *(Lev. 7:12)*. That offering was shared within a community of friends and relatives; the hosts praised God who had redeemed them from illness, imprisonment, or danger *(Ps. 107:22)*. On Pesach, families retell how their children were threatened by Pharaoh and how they suffered degradation and injustice in Egypt. While sharing the thanksgiving offering of matza, they sing Hallel to thank God.

The two-matza tradition makes this evening resemble a communal "Solidarity-with-the-Poor Box Lunch," while the three-matza tradition is reminiscent of a family "**Thanksgiving Night Banquet**."

Maggid
Telling the Story

מַגִּיד

1. ***The heart*** *of the seder is the "**maggid**" from the term "**Haggadah**," meaning "storytelling." The storyteller must be flexible and inventive, for this, the longest part of the seder, is also the most creative.*

2. ***According*** *to many oriental Jewish traditions, it opens with a traditional Pesach skit. It is also time to* **hide** *the afikoman (the larger portion of the middle matza).*

בְּבְהִילוּ יָצָאנוּ מִמִּצְרַיִם

Recalling the First Seder Night

We begin by recalling the first seder night in history when we "**hurriedly left Egypt**:"

"The Lord said to Moses and Aaron in Egypt ...
This is how you shall eat it (the Pesach meal):
your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it **hurriedly**: it is a Passover offering to the Lord ...

In the middle of the night the Lord struck down all the first-born in the land of Egypt ...

The Egyptians urged the people on, impatient to have them leave the country, for they said, *"We shall all be dead!"*

So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders ..." *(Exodus 12:11-29, 33-34).*

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם
אֶת הַמִּצְוָה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם.

HERE I AM, ready to perform the mitzvah of retelling the story of the Exodus from Egypt.

"**FORGETFULNESS** leads to exile, while memory is the secret of redemption", says the Baal Shem Tov *(18th C. founder of Hassidism)*. Therefore, we celebrate Passover by teaching ourselves to become inventive storytellers and empathetic listeners.

Prague, 1526

The Game Begins: Rules for Hiding the Afikoman

While the broken matza is designed to remind the adults of the culture of poverty, the afikoman is the key to gifts of plenty for the children, as well as the lever for parents to arouse tired children and maintain their alertness through the lengthy stories, rituals, and explanations of the seder. The rabbis mandated playing games with the matza precisely for this educational purpose and felt little compunction about disturbing the sanctity of the evening or the dignity of the matza as a symbol. Each Jewish community made their own rules – sometimes the child stole the afikoman and sometimes the parent hid it. Here is one contemporary version of the game with practical instructions:

1. After breaking the matza, either the seder leader or head of each nuclear family hides the afikoman(s) in a napkin. Some parents sew cloth envelopes embroidered with the word "afikoman."

2. The children are told that a portion of the afikoman will be hidden in more or less plain sight. Children should be encouraged to work together so that the negative aspects of competition will not ruin their evening when they are rewarded for finding the afikoman.

A Passover Skit

In Egypt the Jews ate quickly and anxiously because they were nervous about the plague of the first born and they were expecting their imminent departure into freedom. Today Jews of Africa and Asia customarily act out the Exodus itself dressing their children (or a dramatically inclined adult) in baggy clothes, a scarf or hat, hiking boots, a walking stick, a belt with a canteen and, most important, the afikoman wrapped in one's clothes on the shoulder (or perhaps in a back pack).

Try sending the youngest children out of the room (or the house) with a bag of props and the help of an adult to prepare this dialogue. Here is a semi-traditional script that may be used by the "actors" at the seder.

Knock on the door

Adults - **Who's there?**

Children - **Moshe, Aaron, and Miriam.**

Adults - **Come in. Tell us about your journey!**

Children - **We have just arrived from Egypt where we were slaves to Pharaoh. He made us do such hard work. [*Improvise about how bad it was.*]**

Adults - **How did you escape?**

Children - **God sent Moshe and Aaron to tell Pharaoh: "Let my people go". When he refused, God sent 10 plagues. [*Improvise describing some of the plagues.*] Finally God brought the most awful plague on the first born of Egypt. Then Pharaoh was really scared so he kicked us out.**

Adults - **Why are you dressed like that? What is on your shoulder?**

Children - **We escaped in the middle of the night and had no time to let the dough for our bread rise. The dough that we wrapped in our cloaks and slung over our shoulders turned to matza in the heat of the sun.**

Adults - **Tell us about your adventures.**

Children - **Pharaoh changed his mind after releasing us and chased us to the edge of the Red Sea. We would have been caught for sure, but then God split the sea. [*Describe how it felt.*]**

Adults - **Where are you going now?**

Children - **To Jerusalem.**

All - **La-shana ha-ba-ah Bee'Yerushalayeem!**

Ha Lachma Anya: The story of the matza

הָא לַחְמָא עַנְיָא

"This is the Bread of Poverty and Persecution"

1. ***The storytelling*** *continues with a look at the matza and its multiple meanings as explained in Aramaic, once the everyday language for Jews in Israel and Mesopotamia.*

2. ***Remove*** *the cloth covering the matzot so that they are in plain view during the telling of the story, the Maggid.* ***Raise*** *the three matzot and point out the broken middle matza (left after the afikoman has been hidden).*

3. ***Some Rabbis*** *require the seder plate as well as the matzot to be lifted up as if they were about to be removed from the table even before the meal has begun. This was originally designed to arouse the children to ask questions.*

4. ***Morrocan Jews*** *pass the matzot over everyone's head while reading together "ha lachma anya." Some families* ***open*** *the door as a sign of welcoming guests to the seder.*

Ha Lachma Anya

THIS IS THE BREAD of poverty and persecution that our ancestors ate in the land of Egypt. As it says in the Torah *"seven days shall you eat... matzot – the bread of poverty and persecution"* (Deut. 16:3) so that you may *"remember that you were a slave in Egypt..."* (Deut. 16:12).

LET ALL who are hungry, come and eat
LET ALL who are in need, come and share the Pesach meal.

THIS YEAR we are still here –
Next year, in the land of Israel.

THIS YEAR we are still slaves –
Next year, free people.

Ha la-ch-ma an-ya	הָא לַחְמָא עַנְיָא
Dee-acha-lu av-ha-ta-na	דִּי אֲכָלוּ אַבְהָתָנָא
B'ar-ah d'meetz-ra-yeem.	בְּאַרְעָא דְּמִצְרָיִם.
Kol deech-feen, yei-tei v' yei-chol,	כָּל דִּכְפִין יֵיתֵי וְיֵכֹל,
Kol dee-tzreech, yei-tei v' yee-fsach.	כָּל דִּצְרִיךְ יֵיתֵי וְיִפְסַח.
Ha-sha-ta ha-cha,	הָשַׁתָּא הָכָא,
L'sha-na ha-ba-ah	לַשָּׁנָה הַבָּאָה
be-ar-ah d'yis-rael	בְּאַרְעָא דְיִשְׂרָאֵל.
Ha-sha-ta av-dei,	הָשַׁתָּא עַבְדֵי,
L'sha-na ha-ba-ah	לַשָּׁנָה הַבָּאָה
B'nei cho-reen.	בְּנֵי חוֹרִין.

Uplifting Bread

THE GESTURE of raising the matza of poverty and persecution is an allusion to God's lifting up the poor from the garbage heaps *(Psalms 113:7)*.

The Moroccan custom of passing the matza over the heads of the participants may allude to the Angel of Death who "passed over" the Jewish houses on the night of the tenth plague.

The Bread of Answers

THE RABBIS punned that *anya* means not only poverty but giving answers. This is the bread over which many "answers" will be said. The parent answers the child while pointing at the matza and says: "*For the sake of this, God did so much for me when I left Egypt*" *(Ex. 13:8)*.

Fast Food, Oppression and "Schindler's List"

SEFORNO, a rabbi of the Italian Renaissance, noted that matza is the original "**fast food.**" Made of flour and salt it bakes quickly, as it must, for slaves have no time to themselves to let their dough rise at its leisure. Quick to prepare and easy to eat, matza is the **bread of a tight schedule** due to the oppressor's unrelenting demands for meeting the production quota *(Ex. 5)*. Perhaps for that reason the Rabbis insisted that today's matza be prepared from start to finish in no more than **18 minutes**.

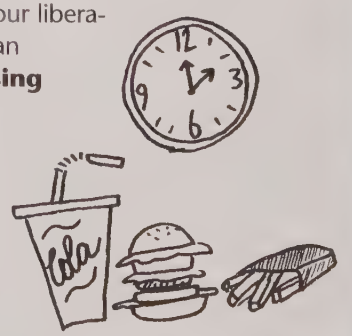
Matza's Double Identity

As everyone knows, the Jews eat unleavened bread because the dough they brought out from Egypt in their rush to leave, never had a chance to rise. Matza is then the **bread of liberation**. It is a mark of an exodus whose rapid pace overtook them unprepared. The Egyptians who enslaved them, suddenly expelled them after God brought the plague on the first born. The Passover skit *(p. 25)*, reenacts the matza of expulsion and exodus.

Yet *"ha lachma,"* the first official explanation for matza in the Haggadah, calls it the ***"bread of poverty and persecution"*** based on Deuteronomy 16:3, *"You shall eat unleavened bread, bread of "**oni**" (distress) – for you departed from the land of Egypt **hurriedly**."* Here matza is a memorial not of liberation, but of slavery. The life of oppression is marked by a pressured, "hurried" pace, for the slaves do not control the rhythm of their existence.

When the Israeli actor, Ezra Dagan, was chosen by Steven Spielberg to play the rabbi in the Holocaust movie ***Schindler's List***, he went to visit a friend whose father was a survivor. Ezra wanted to get the personal feel of the Jews who had lived through Auschwitz. Arriving just as his friend's father sat down to eat, Ezra marvelled at the rapid pace at which he consumed everything on his plate. "**Does your father always eat at so frenzied a rate?**" he inquired. "I never noticed it but you are right. It must be a life saving lesson he never unlearned from his years in Nazi forced labor camps."

Seforno explained that God rewarded the Jews who were forced to bake and to eat so quickly (*be-cheepazon*) in Egypt by granting them a quick exodus (*be-cheepazon*) after the original seder *(Deut. 16:3)*. The leisurely pace of the seder today as well as the abundance of food and the comfort of the pillows expresses our liberation from an **(op)pressing schedule**.



An Open Door Policy

BEFORE COMMENCING any meal, Rav Huna of Babylonia used to **open** the door and announce: "Let all who are in need come and eat" *(B.T. Taanit 20b)*.

Concern for the needy is characteristic of every Jewish celebration. The Torah emphasizes: "*You shall rejoice in your festival – with your son and daughter, your male and female servant, the Levi, the stranger, the orphan and the widow in your communities*" *(Deut 16:14)*. Maimonides expands and explains this principle:

*"When a person eats and drinks at the festive meal he is obligated to provide food for the stranger, the orphan, and the widow, along with the rest of the poor and despondent. But whoever locks the doors of the courtyard, and eats and drinks with his wife and children, and does not provide food and drink for poor or suffering people, this is not a "mitzvah celebration" ("simchat mitzvah") but a "**celebration of the belly**" ("simchat kray-so")... and this kind of celebration is a disgrace"*
(Maimonides, Festivals 6:18).

We continue this Biblical tradition of hospitality today by collecting money to fund preparations for the holiday by the indigent *("Maot-cheeteem")*, and by inviting guests to the seder table. Communities should provide networks of hospitality so that no Jew, whether a newcomer or an elderly person, need spend the holiday alone and forsaken.

Ben Shahn's poster, "Hunger," was used to appeal for help for refugees after World War II. It is modelled on a photograph taken in the Warsaw Ghetto.

"Let all who are hungry"

© 1996 Estate of Ben Shahn / Licensed by Vaga, NY,NY

"All of Us Are Equal"

AT A SEDER the poor are often invited to eat at the home of the rich. This may reinforce their sense of shame and dependence on others. Therefore we begin by the eating of dry, broken matza which is supposed to be an **equalizer**. Don Isaac Abrabanel explains that the hosts must make clear to the guests: "All of us are equal. Though you are poor, you will not feel estranged at my table for all of us were impoverished in Egyptian bondage."

(Don Isaac Abrabanel, Zevach Pesach Haggadah. In 1492 Abrabanel was a cabinet minister to King Ferdinand and Queen Isabella. When the decree expelling the Jews from Spain was issued, he was offered an exemption. Nevertheless he chose to be expelled in solidarity with all the Jews).

"Needy but Not Necessarily Poor"

SOMETIMES the rich are needy. Though they have lots of food they may not know how to make a seder. Therefore the text says *"all those in need"* and not only *"all who are hungry."*

"One should also invite travellers in a strange town far from home for they are certainly sad so far from their families... you are obliged to bring them to your home and make them happy on this holiday." *(anonymous medieval Talmudist).*

The Jewish Mayflower

DAVID BEN GURION, first prime minister of the State of Israel, described the importance of the memories preserved on Pesach as he argued for the right to a Jewish State in 1947:

"Three hundred years ago a ship called the Mayflower set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat? Yet more than three thousand three hundred years ago, before the Mayflower set sail, the Jews left Egypt. Every Jew in the world, even in America or Soviet Russia knows on exactly what date they left - the fifteenth of the month of Nisan; everyone knows what kind of bread the Jews ate. Even today the Jews worldwide eat matza on the 15th of Nisan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled. They conclude this evening with two statements: *This year, slaves. Next year, free men. This year here. Next year in Jerusalem, in Zion, in Eretz Yisrael.* That is the nature of the Jews."

(Testimony to the U.N. Commission on the Partition of Palestine, 1947)

"This year we are slaves"

WHAT CAN these words mean?

We are slaves because yesterday our people were in slavery, and memory makes yesterday real for us.

We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains.

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is prejudice and bigotry and discrimination, there is no freedom; where there is violence and torture and war, there is no freedom.

And where each of us is less than he or she might be, we are not free, not yet.

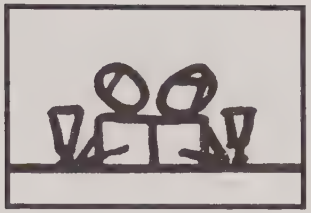
And who, this year, can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are now to be added to the most vulnerable in our midst?

If these things be so, who among us can say that he or she is free?

(Leonard Fein, founder of MAZON: A Jewish Response to Hunger, 1985)

Four Questions

מַה נִּשְׁתַּנָּה



1. ***Pour*** *the second cup for everyone.*
2. ***Let*** *the younger children sing "Ma Nishtana."*

Ma Nishtana

מַה נִּשְׁתַּנָּה

HOW IS THIS NIGHT different from all other nights?	*Ma nish-ta-na ha-lai-la ha-zeh,* *mee-kol ha-lei-lot?*	הַלַּיְלָה הַזֶּה מִכָּל־הַלֵּילוֹת?
ON ALL other nights, we eat either leavened bread or matza, but on this night we eat only **matza**.	*She-b'chol ha-lei-lot,* *anu och-leen,* *cha-metz u-matza* *Ha-lai-la ha-zeh, ku-lo matza.*	שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה.
ON ALL other nights, we eat other kinds of vegetables, but on this night we eat **maror** (bitter herbs).	*She-b'chol ha-lei-lot* *anu och-leen sh'ar y'ra-kot,* *Ha-lai-la ha-zeh maror.*	שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרוֹר.
ON ALL other nights, we need not dip our vegetables even once, but on this night we **dip** twice.	*She-b'chol ha-lei-lot* *ein anu mat-bee-leen,* *afee-lu pa-am achat* *Ha-lai-la ha-zeh, shtei-p'ameem.*	שֶׁבְּכָל־הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.
ON ALL other nights, we eat either sitting upright or reclining, but on this night we all **recline**.	*She-b'chol ha-lei-lot* *anu och-leen,* *bein yo-shveen* *u-vein m'su-been* *Ha-lai-la ha-zeh,* *ku-la-nu m'su-been.*	שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין.

Prague, 1526

Eliciting Questions

1. Go around the table asking everyone to share one personal question about Pesach or the Exodus.
2. Afterwards, spend some time replying to a few questions by pooling everyone's collective knowledge.

The Four Questions – An Occasion for Reciting or for Inquiring?

The custom of having the youngest child recite the "four questions" has its origin in Rabbinic sources from Second Temple times. However the Mishna in describing the ancient seder service shakes up our usual assumptions:

They fill a second cup of wine for him (the leader of the Seder) – and here the child (the inquisitive child) asks his father. If the child lacks intelligence ("daat"), his father teaches him: "How different this night is from all other nights! For on all other nights we eat leavened bread and matza, etc..." (Pesachim 10:4).

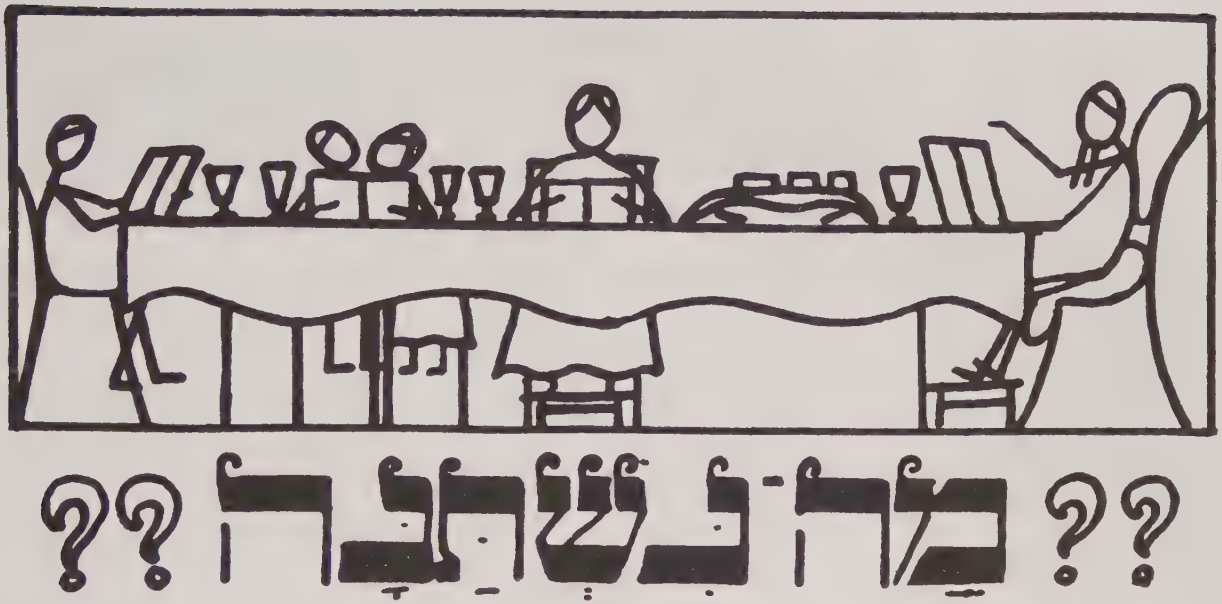
The surprising point here is that the four questions are not formulated as questions but as statements of wonder. They are stated by the parent, not by the child – and only if the child lacks the intelligence to ask spontaneously! The intelligent child is expected to notice the changes in the routine and inquire about them. According to the Mishna, then, if all children were intelligent and curious, there would be no recital of a ritual text of four questions!

Nevertheless, *Ma Nishtana* has earned an honored place at the seder. But one who is satisfied with **only** a formal recitation of questions is far from realizing the educational potential the Rabbis sought to develop.

"Izzy, Did You Ask a Good Question Today?"

To the Editor:
Isidor I. Rabi, the Nobel laureate in physics was once asked, "Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?"

"My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: **'Nu? Did you learn anything today?'** But not my mother. She always asked me a different question. '**Izzy**,' she would say, **'Did you ask a good question today?'** That difference – asking good questions – made me become a scientist."
(Donald Sheff, New York Times, Jan. 19, 1988)



Otto Geismar, 1927

In Search of the Four Answers

As often happens after the youngest child recites the four questions, the family and guests applaud but do not bother to answer the questions. Since a young child's questions should not go unanswered, we shall present one answer to each of the four questions.

ON ONE HAND, the matza and the maror belong to the menu of the slaves and the oppressed:

1. Why eat plain matza which is hard to digest?

Poor laborers and slaves are fed matza not only because it is cheap but because it is filling and requires a long digestion period. The diet was designed by the oppressor to exploit the people efficiently.

2. Why eat raw, bitter vegetables?

Maror is eaten plain only by the most oppressed workers who are given little time to prepare their meals. With more time they would have made these herbs into a tasty salad.

ON THE OTHER HAND, dipping and reclining typify the manners of the leisure class in Roman times:

3. Why dip twice before eating?

On seder night we are obligated to dip twice – karpas in salt water and maror in charoset – before the meal begins. Even today, finger foods dipped in tangy sauces are typical hors d'œuvres with cocktails (the first cup of wine) at banquets.

4. Why recline on pillows while drinking wine?

The body language of the free reflects their ease and comfort. Reclining on sofas or pillows, everyone – big and small alike – experiences the freedom of the upper classes. On seder night these foods and these table manners are props and stage directions in the script acted out by all.

(based on Don Isaac Abrabanel, Zevach Pesach)

The Questioning Personality

A Key to Freedom

Why were the Rabbis so insistent that the Exodus story open with a spontaneous question?

First of all, one can view this as an educational device. Teachers know that if they can just get their students to pay attention, get their minds working on something they find interesting, then the teachers have gone a long way towards creating an openness to learning new things. The Rabbis wanted to remind the leaders of the seder not just to focus on the story – but first to make sure to have an active, **attentive audience**.

On a deeper level, the Rabbis may have reflected that questioning is an essential part of the freedom celebrated on the seder night. The whole Talmudic literature is in the form of **questioning and dialogue** – not the meek questioning of inferior to superior but the give-and-take interaction of adamant rivals pitted against one another, and sometimes even against God! *(B.T. Bava Metzia 59 b).*

An essential characteristic of free people is that they notice the world around them, make distinctions and search for meaningful patterns. They want understanding, not inscrutability. **For a slave mentality, nothing is "different"** – all tasks are part of the same meaningless arbitrariness. There is no point in asking if no one answers, no place for questions in a world where the master's arbitrary orders are the ultimate justification for the way things are.

In beginning the seder with genuine (not rote) questions, the Rabbis show that we not only **tell** the story of freedom, but we **act** like free people.

Questions in Many Tongues

Traditionally the questions and answers of the seder must be in the vernacular, a language understood by all whatever their age or literacy. Try asking the questions in as many foreign languages as possible (see *The Leader's Guide* for many translations).

Four Questions: Kibbutz Style

IN EVERY GENERATION one is obligated to ask **new questions**. Though the Haggadah never explicitly makes such a demand, the Mishna does require intelligent children to ask their own questions. Naturally these will reflect their own era. Even the recommended four questions of the youngest child have changed over the generations.

In the early days the Kibbutz Haggadah retooled the four questions to transcend ritual issues and to focus on contemporary historical concerns, such as the battle with the Arabs (1930's), the Holocaust (1940's) and the ingathering of 1,000,000 Jewish refugees (1950's).

Below are four questions asked by children in Kibbutz Ein Harod. It is a shame that we don't have a copy of the answers the parents gave to these contemporary questions.

Kibbutz Ein Harod 1930's - 1940's:

- *Why do people all over the world hate Jews?*
- *When will the Jews return to their land?*
- *When will our land become a fertile garden?*
- *When will there be peace and brotherhood world over?*

Who needs "Ma Nishtana"?

ONCE THE YOUNG pupil, Abaye, was invited to the seder of his teacher Rabbah. While still at the beginning of the seder Rabbah ordered the servants to clear the dishes from the table. Amazed, Abaye asked, "Why are you removing the seder plate before we have even eaten?" Rabbah exclaimed, "Your question has served the same function as the usual four questions of 'Ma nishtana'. Let's dispense with the those set questions and proceed directly to the telling of the story" *(Babylonian Talmud Pesachim 115b).*

Find the Differences

Before singing the "Ma Nishtana", prompt the youngest children to see how different this table is from other family meals (length of table, foods, dishes, guests, books, pillows, etc).

The Rabbis as Storytellers

Shmuel's Story: "We were slaves"

עֲבָדִים הָיִינוּ

When, in time to come, your children ask you: "What is the meaning of the decrees, laws, and rules that the Lord our God has enjoined upon you?" You shall say to your children: "**We were slaves to Pharaoh in Egypt and the Lord freed us from Egypt with a mighty hand and an outstretched arm.** The Lord produced before our eyes great and awful signs and wonders in Egypt, against Pharaoh and all his household; and God freed us from there, so that God could take us and give us the land that had been promised on oath to our ancestors" *(Deut. 6:20-23).*

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם.
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם,
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה.

Optional Song:

עֲבָדִים הָיִינוּ, הָיִינוּ
עַתָּה בְּנֵי־חוֹרִין, בְּנֵי־חוֹרִין.

Avadeem hayeenu, hayeenu,
Ata bnei choreen, bnei choreen

What if

IF GOD hadn't taken our ancestors out of Egypt, then we would still be enslaved to Pharaoh in Egypt, along with our children, and our children's children.

EVEN IF all of us were wise, all of us discerning, all of us veteran scholars, and all of us knowledgeable in Torah, it would still be a mitzvah for us to retell the story of the Exodus from Egypt.

THE MORE and the longer one expands and embellishes the story, the more commendable.

וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ,
מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם.

וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים,
כֻּלָּנוּ נְבוֹנִים, כֻּלָּנוּ זְקֵנִים,
כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם.

וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם,
הֲרֵי זֶה מְשֻׁבָּח.

Children ask the Best Questions

A kindergarden child once asked the teacher: "What does it mean to be a slave? Is it like being the cleaning lady who doesn't speak English?" Try to answer the child's question.

"By Tomorrow Today Will Be a Story"

Isaac Bashevis Singer:

"When a day passes, it is no longer there. What remains of it? Nothing more than a story. If stories weren't told or books weren't written, humans would live like the beasts, only for the day."

Reb Zebulun said, "Today we live, but by tomorrow today will be a story. **The whole world, all human life, is one long story**."

Children are as puzzled by passing time as grownups. What happens to a day once it is gone? Where are all our yesterdays with their joys and sorrows? Literature helps us remember the past with its many moods. **To the storyteller yesterday is still here** as are the years and the decades gone by.

In stories time does not vanish. Neither do people and animals. For the writer and his readers, all creatures go on living forever. What happened long ago is still present.

(I.B. Singer, Nobel prize laureate, Yiddish literature, from Zlateh the Goat)

Shmuel vs. Rav: Competing Stories

After the youngest child has asked the four questions and everyone else has added their own questions, then it's time to tell the story that will explain why for us this night is different from all other nights. The Rabbis recommended:

"The parent should teach according to the intelligence and personality of each child. Begin with describing the **degradation** and culminate with the **liberation**" *(Mishna Pesachim X, 2)*.

However, Rav and Shmuel, the Babylonian rabbis, disagreed about the central story to be told at this point in the seder:

Shmuel said: Start with "We were slaves in the land of Egypt" *(Deut. 6:20)* and move from physical enslavement to political liberation *(see page 44)*.

Rav said: Start with Terach, Abraham's father and the state of idolatry to which we had descended. "**Once upon a time our ancestors were slaves of idolatry who worshipped pagan gods.** Now – since Mount Sinai – God has brought us close to the Divine service" *(see page 72)*.

The editors of the Haggadah bring both stories: first Shmuel's "We were slaves" and later, after the Four Children, Rav's story.

Trieste Haggadah, 1864

The Longest Seder: The Five Rabbis of Bnai B'rak

בְּנֵי בְּרַק

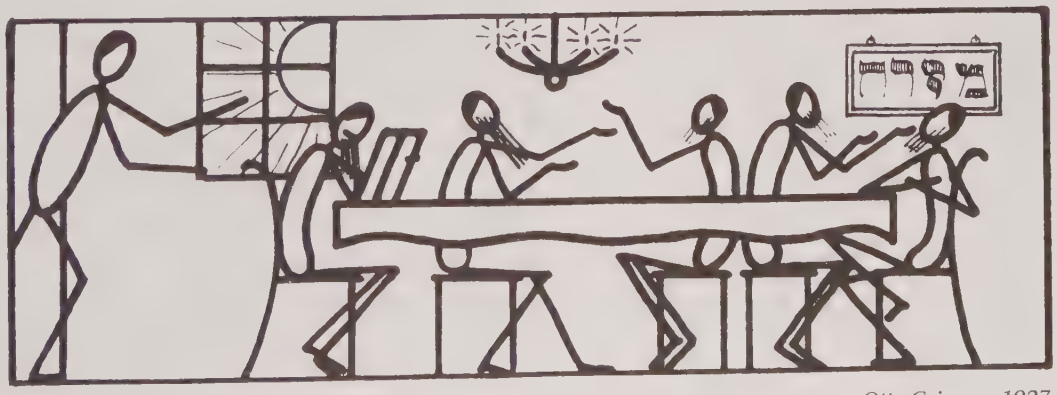
A TALE OF Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar son of Azarya, Rabbi Akiva and Rabbi Tarfon: they were reclining at the seder in Bnai B'rak, and they spent the whole night long telling the story of the going out of Egypt, until their pupils came and said to them: "Our masters, it is time to recite the morning Shema!"

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בִּבְנֵי בְרַק. וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

Recalling the Exodus Every Night

RABBI ELAZAR son of Azarya said: "Even though I am like a man of seventy, I had never understood why the going out from Egypt should be mentioned at night-time, until **ben Zoma** explained it to me from the verse, *'That you may remember the day when you came out of Egypt all the days of your life'* (Deuteronomy 16:3). *'The days of your life'* means just the days! BUT *'**All** the days of your life'* means the nights as well!"
However the **Rabbis** explain:
"*'The days of your life'* means this life!
BUT *'**All** the days of your life'* means the days of the Messiah as well!"

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה. הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת עַד שֶׁדְּרָשָׁהּ בֶּן זוֹמָא שֶׁנֶּאֱמַר: "לְמַעַן תִּזְכֹּר, אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כֹּל יְמֵי חַיֶּיךָ". יְמֵי חַיֶּיךָ – הַיָּמִים. "כֹּל יְמֵי חַיֶּיךָ" – הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים: "יְמֵי חַיֶּיךָ" – הָעוֹלָם הַזֶּה. "כֹּל יְמֵי חַיֶּיךָ" – לְהָבִיא לִימוֹת הַמָּשִׁיחַ.



Otto Geismar, 1927

Ben-Zoma vs. the Rabbis: Will the Seder be Superceded?

THE TALMUD RELATES that Ben-Zoma felt that the Messianic redemption would wipe out the memories of all previous troubles and rescues. The Rabbis insisted that while the Messianic redemption would be the greater one, we must still recall the earlier ones, including the Exodus.

This argument has to do with the importance of memory. For Ben-Zoma, contemporary events have the decisive weight. Some modern Zionist thinkers like Ben-Gurion seem to prefer this position, arguing that the founding of Israel has made 2000 years of exilic experience irrelevant. In their view, the Bible, reflecting the experience of a sovereign people in its land, must be the pivotal educating force for Jewish culture, not the Talmud which grew in the shadow of destruction and conquest by the Romans. Similarly, some might argue that the enormity of the Holocaust makes the recalling of all previous sufferings of the Jews seem trivial and irrelevant.

The Rabbis maintained that history should add, but not erase memories. Recent dramatic historical events may indeed be accorded prominence, but we should never forget our earlier experiences. In their view, even in the Messianic Era when war, poverty, and human suffering have been eradicated, it will still be incumbent to remember daily the saga of bondage and liberation.

"Moses kills the Egyptian taskmaster" (Ex. 2:11) *Julius Schnorr*

Personal Recollections: "My Most Unusual Seder"

The seder is as much a family renewal ceremony as a remembrance of ancient Egypt. Sharing family memories with the younger members as well as involving the guests, who may feel homesick, will contribute to the bonding of all participants.

1. Ask the participants, especially the guests, to share a special seder memory. (See *The Leader's Guide* for great seders in jewish history).

2. Ask the participants, especially the oldest ones, to recall their best or their worst moment at the old family seder. (For example, the seder when I had stage fright in the middle of the four questions).

Storytelling: Multiple Options

כָּל הַמַּרְבֶּה

"The more one expands and embellishes the story, the more commendable it is"

The Haggadah recommends *that parents now go beyond the text of the Haggadah and improvise dramatically in retelling the story of the Exodus. The* ***traditional Haggadah does not include a script for the storyteller*** *nor even bring the appropriate Biblical chapters.*
Some parents like to tell the story in their own words. Others ask the children to retell what they have learned in school under three major headings:

1. *What was it like to be a slave?*
2. *What do you know about Moshe as a baby and as a young man?*
3. *How did the Jews finally become free?*

(Before the seder ask the children to prepare drawings to illustrate these themes and then to show and tell what they drew).

Many parents *prefer to use a script. Try reading aloud one of the following selections (pages 48-55).*

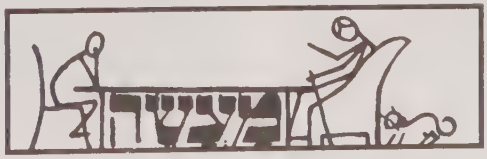
A Philosopher at Home: David Hartman

OUR FAMILY labors a long time at our seder trying to grasp the first part of the Haggadah: *"We were slaves in the land of Egypt."* I ask my children: **What do you think it feels like to be a slave?**

ONCE I TOLD my four-year-old a story about a boy who did not see his Daddy for a year: "The boy had a birthday and Daddy couldn't come. Then Daddy called and said, 'I'm going to come home.' The boy invited all his friends to come and see his Daddy, because he loved him. He said, '**Abba is coming home**'. He watched his Mommy cook kugel, his Daddy's favorite. Just after his friends had come, Abba called to say, 'The boss won't let me come.' The little boy said, 'What do you mean, the boss won't let you come? Tell him your son wants you home. Everybody wants you. We miss you!'"

SUDDENLY I could not help it, I started crying and my son started crying about the kid in the story. I created this dialogue of the Abba trying to explain to his little son: "I can't make my own decisions. The boss decides my movements for me." We felt the loneliness of the little boy who wanted so much to see his father but who knew that his love is not enough to bring him home. **That is what it means to be a slave. You can't control your life.**

(That is the story I tell when my child is four. At twelve, I tell another story. At sixteen, still another. On Pesach night I am a multi-faceted storyteller because my autobiography encompasses so many dimensions).



Otto Geismar 1927

The Duty to Give Memories

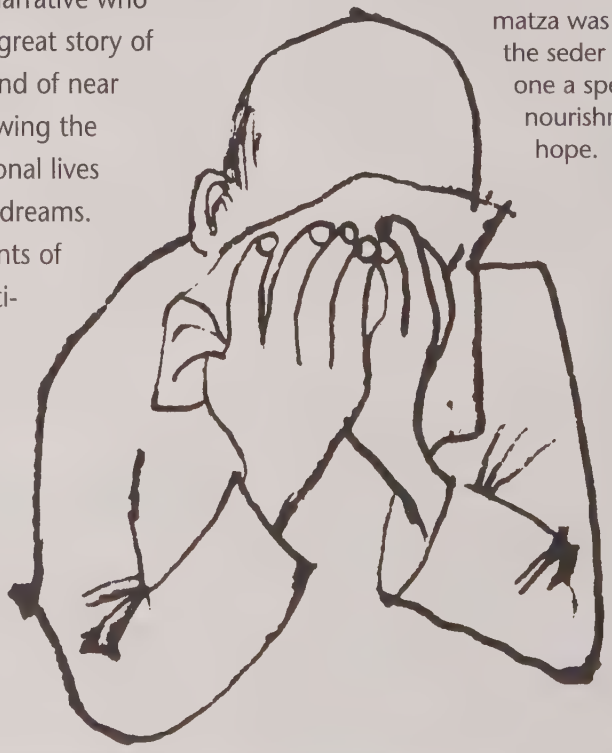
The Haggadah transforms parents into storytellers. It is a very serious task to tell stories. My parents bring me into contact with my historical roots, with my grandparents and a world other than me. **Whether it is relevant, the child will decide; but the parent must witness to a history and a memory that is needed in order to realize that there is a dimension to existence beyond the self.** People who learn to honor their parents escape narcissism and acquire a memory. The parents are the feeders of history.

Parents should not determine their children's future, but they must open for them their past.

In many ways we are today human beings in search of a narrative who may find our personal story by reconnecting to our people's great story of wandering and homecoming, of oppression and liberation, and of near annihilation and rescue. By returning to our origins and following the journey of our people we offer deeper resonance to our personal lives and develop a common language to share our fears and our dreams. In retelling the Exodus we learn to commemorate the moments of family and national crisis and to celebrate with profound gratitude our emergence into a better life *(David Hartman, Jewish Philosopher, Jerusalem).*

Not By Bread Alone

In the spring of 1945 a father and his teenage son shared the harsh labor in the Nazi camp. The father suggested a pact between them to save part of what little bread they received. After several days of saving the father reported to his son sheepishly: "I am sorry but I have given away our whole store of bread to a new arrival." "Why?" asked the son in desperation. The father explaned, "There are two reasons: First, he needed food even more than we and second, I exchanged the bread for a miniature haggadah." Several days later using this haggadah, the father was able to raise people's spirits by conducting a seder for many inmates. Even though matza was unavailable, the seder gave everyone a special kind of nourishment – hope.



Ben Shahn, "Weeping Man"

(© 1996 Estate of Ben Shahn / Licensed by Vaga, NY,NY)

Heroic Women and Baby Moses

retold by Diana Craig (The Young Moses)

In one small corner of Egypt, just where the great river Nile runs into the sea, there lived some people called Israelites. They had come from Israel to Egypt many years before to look for food.

God had promised to look after the Israelites in their new home, and at first everyone was very happy. There was plenty to eat, and they grew strong and had lots of children. Soon their families filled the land.

But then everything changed. The king of Egypt, who was called the Pharaoh, died, and a new Pharaoh became king. He hated the Jews.

"There are so many of them," he grumbled. "Just think what would happen if they turned against us. They might even take sides with our enemies. We must stop them!"

So he thought of a plan. "**We'll make them our slaves**," he announced with an evil grin. "We'll work them so hard they won't even have time to think of fighting us...with a bit of luck they may even die of exhaustion!"

So the Jews slaved from sunrise to sunset, making bricks and moving huge stones to build Egyptian cities. When they were not building cities, they had to dig the fields and plant all the wheat and barley.

The Jews were exhausted, just as the Pharaoh had hoped. But they didn't die. In fact, they didn't even get ill. They stayed just as strong and healthy as ever. The Pharaoh's wicked plan wasn't working.

So he had another idea. He told the nurses that they must kill all Israelite baby boys as soon as they were born. But the nurses knew that God would not approve if they did such a terrible thing, so they made up an excuse.

"**We're so sorry, Your Majesty**," they lied, not daring to look the Pharaoh in the eye. "But the babies are born so quickly that we never get there in time."

"All right then," replied the Pharaoh angrily. "They'll just have to be thrown in the river instead!"

All the Jewish mothers were terrified and tried to hide their babies. One mother hid her newborn boy in a corner of her house. If anyone heard him crying and wondered about the noise, she knew what to say.

"It's a sick sheep I'm looking after," she would tell them. "Funny, isn't it, how they sound just like babies when they're ill?" No one suspected anything.

But soon the baby grew too big to hide. "I know what I'll do," thought his mother. "I'll make a little ark of reeds and float the baby on the river, near where the Pharaoh's daughter comes to wash every morning, and she's sure to find him. She has no children of her own, and she's not nearly as cruel as that wicked king. Perhaps she'll feel sorry for my baby and save him."

So the mother took a big basket and painted the outside with black, sticky stuff called pitch, to stop the

(Continued on page 52)

Leon Baxter

Who will be today's Midwives?

ONE SUNDAY morning in 1941 in Nazi-occupied Netherlands, a mysterious character rode up on his bicycle and entered the Calvinist Church. He ascended the podium and read aloud the story of the midwives who saved the Hebrew babies and defied Pharaoh's policy of genocide. "Who is today's Pharaoh?" he asked. "Hitler", the congregation replied. "Who are today's Hebrew babies?" "The Jews." "Who will be today's midwives?" He left the church, leaving his question hanging in the air.

During the war (1941-1945) seven families from this little church hid Jews and other resisters from the Nazis.

(See the full story in the Leader's Guide)

The Shifra and Puah Award

AL AXELROD, the Hillel rabbi at Brandeis University in the 1960's, established this annual award for non-violent resistance to tyranny. He named it after the midwives who resisted and outsmarted Pharoah and saved the Hebrew infants from drowning. (In Tel Aviv the maternity hospital is located at the intersection of Shifra and Puah Street).

To whom would you give this award this year? *(In 1849 Harriet Tubman deserved such an award. See page 99).*

Churchill's Favorite Story

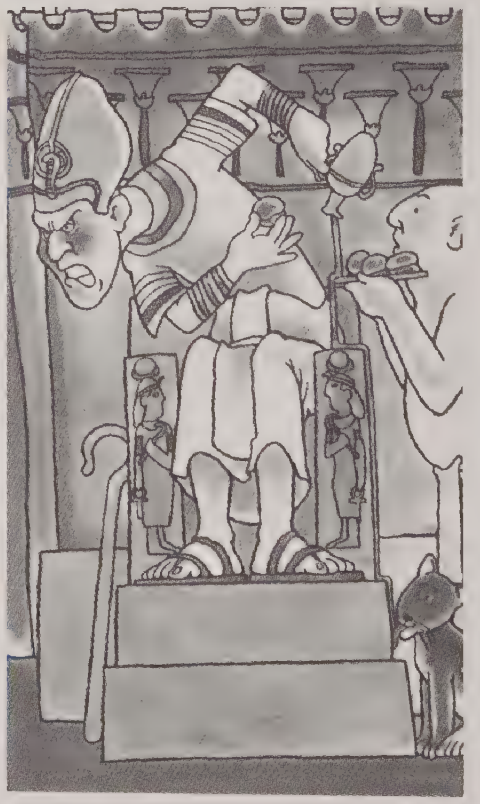
ABOUT THE EXODUS Churchill wrote: "the most decisive leap-forward ever discernable in the human story."

(Winston Churchill, Prime Minister of Great Britain, who led the Allies in World War II, the greatest war of liberation ever fought, sent this quote from his essay on Moses in a personal letter to Prime Minister David Ben Gurion).

The Batya Parent Association

THE NAME of the Biblical heroine, the daughter of Pharoah who adopts Moses, is not mentioned in the Bible.

One rabbinic midrash calls her "Batya" which means "the daughter of God" and regards her as a convert to Judaism. Her adoption of Moses was motivated, they suggest, by her infertility. Appropriately the American association of adoptive Jewish parents with infertility problems is called "Batya."



Leon Baxter

water from getting in. Then she laid the baby inside and put the basket among the reeds near the river bank. She told her daughter, Miriam, to stay and see what happened.

Sure enough, the princess came down to the water's edge and stopped the basket. She sent one of her servants to fetch it, and she was amazed to see a little baby tucked up snugly inside.

"Whatever are you doing here?" she exclaimed, picking him up and giving him a cuddle. And then she guessed the truth. "You must be one of the Jewish babies, and your mother has hidden you here for safety. Well, I don't care what my father says, I won't throw you in the river."

Moses Comes of Age

When the little boy was old enough, his mother took him back to the princess. "From now on, I shall be his mother," the princess said, "and I'll call him Moses, because I took him from the water." So Moses was brought up like an Egyptian prince, and had everything he could wish for.

But as the years went by, one thing began to bother Moses more and more. **Although he lived with the Egyptians, he knew he wasn't one of them**. He knew he was really a Jew. He saw how cruel the Egyptians were to his people and it made him very angry. How could the Egyptians treat them so badly? They hadn't done anything wrong. **It just wasn't fair**.

One day, when Moses had grown up, he decided to visit one of the building sites and see for himself what was going on. He caught sight of one of the Egyptian slave drivers beating a Hebrew slave. Moses completely lost his temper. He picked up a stone and smashed it on the slave driver's head. The man fell to the ground, dead. Moses was horrified at what he had done. Quickly, he buried the body in the sand.

"Don't breathe a word of what's happened, or the Pharaoh will have me killed!" he warned the slave. But the man just couldn't help telling his brother, and his brother told his aunt, and his aunt told her friend...and soon everyone knew.

The next day, Moses visited another building site, and saw a big, strong slave bullying a small, weak slave.

"Stop that, you great bully!" shouted Moses.

"Just you try and make me!" the slave answered back cheekily. "You can't boss me about, or I'll tell the Pharaoh how you killed one of his men!"

Moses was terrified. His secret was out, and he knew that when the Pharaoh heard, that would be the end of him.

So, that night, he packed a few clothes and some food and, with a last, longing look at his home, he crept away.

Leon Baxter

Returning Moses to the Haggadah

SOME HAVE ARGUED that Moses was deliberately excluded from the Haggadah to avoid deifying a human leader. Certainly the hero of the traditional Haggadah is and should be God. But it is likely that Moses was often mentioned in the rabbinic seder when parents told their children the story of the Exodus. We have introduced Moses explicitly into our Haggadah as recommended by Moses Maimonides: *"It is a mitzvah to tell the children about the Exodus even if they did not ask ... If the children are mature and wise, tell them all that happened to us in Egypt and all the miracles God did for us by means of Moses..."* *(Laws of Chametz and Matza 7:2).*

Moses' Identity Crisis

What kind of spiritual transformation can come from an act of murder? What has ensued in the years between Moses' being taken to live in Pharaoh's palace and this act?

Being free, Moses was not prey to the slave psychology. However, growing up as Pharaoh's grandson thrust him into an equal danger - the ambivalence of **dual identity**. He was Hebrew and Egyptian. By birth he belongs to the oppressed, but he is nurtured as a member of the oppressing group. It is wishful thinking to assume that Moses was immune to the comforts and privileges of his station in life.

There must have been times when Moses felt like a **traitor** to his people, especially as he relaxed on a hot day, a fine robe draping his body, servants offering him pomegranates, figs, and dates, while his people worked in the hot sun building pyramids. I wouldn't doubt that sometimes Moses wept in silent helplessness as he tried to unravel the dilemma of appearing to be an Egyptian while knowing himself a Jew. He is a **stranger** in Egypt and a stranger to himself because he cannot live his true identity.

Nothing is so vital to psychological well-being as identity. Through **identity** we know our place in the world. If that identity is seriously divided or defined by a society as negative, we are insecure in the world and insecure in ourselves. Moses was possibly the first person in history to have to ask, Who am I? Everyone else in the ancient world knew. They knew because society conferred identity on them. Moses had no alternative but to confer identity on himself.

His first attempt to do so comes when he goes to face the suffering part of himself in the persons of his enslaved people. He looks on their burdens and weeps, saying *"Woe is me for you! Would that I could die for you"* *(Midrash Rabbah)*. He feels their suffering as his own. It is a moment of intense compassion, charged with the emotion of a life-and-death conflict. Because true compassion compels one to act, he does. He kills an Egyptian.

Psychologically he "kills" a hated part of himself. Moses projects his self-hatred outward onto one who most closely resembles that hated Egyptian part of himself. He wants to be a part of his people, and murdering an Egyptian was the way to come home. But this solution does not work adequately.

I imagine him looking at what he has done. He feels no exultation, no sense of freedom or wholeness. Instead, he is engulfed by remorse, shame, and guilt. He is more of a **stranger** now than he could have ever imagined possible.

(Julius Lester, Civil Rights Activist, U.S.A.).

Chronicles

News of the Past

15 Aviv 2524 © The Reubeni Foundation

Dr. Israel Eldad and Moshe Aumann, Editors

WE QUIT EGYPT TODAY

Pharaoh gives in to Moses as 10th plague wipes out Kingdom's First-born.

Rameses, 15 Aviv. - Moses' oft-repeated plea to Pharaoh Merneptah, to "let my people go", was finally heard today, just after midnight, when the king of Egypt, badly shaken by the death of his eldest son, not only agreed to Moses' request, but actually insisted that the Israelites leave the country immediately. Pharaoh had sent for the Israelite leaders as soon as word had reached him that all of Egypt's first-born – including Pharaoh's – had been "mysteriously" struck down at midnight.

Moses and Aaron had expected the call. They had left for Rameses several hours earlier, after Moses had told reporters : "The period of haggling is over. This time we are going to tell Pharaoh briefly and precisely: Tonight we leave. And I think that this time Pharaoh will relent".

Pharaoh Capitulates

Merneptah surrounded by his Council of Magicians, addressed Moses and Aaron in these words:

"Rise up and get you forth from among my people – you and the Children of Israel – and go serve your Lord as you have said. Take your flocks and your herds and be gone!"

But then Merneptah began to mention terms and limitations.

To the consternation of those present, Moses dared to interrupt Pharaoh, as he curtly rejected all conditions. This was unprecedented in the palace, and contrary to the sacred protocol, in which Moses is well-versed.

Moses declared emphatically that he had been willing to discuss terms before God smote the land of Egypt – but not any more. A smitten people, he added, does not dictate terms; it has to accept them.

Sudden death strikes men and cattle

Last night, at the exact hour of midnight, God stretched out his hand against Egypt for the tenth time and struck down every first-born Egyptian son, from the first-born of Pharaoh to the first-born of the lowliest prisoner in the land. Even the first born among the cattle died.

It is difficult to describe the woe and wailing of the bereaved mothers and the terrible fear and sense of catastrophe that have descended upon Egypt. This night will be marked forever in the annals of Egypt as a night of indescribable horror and suffering.

Hebrews Spared

A summary check of Israelite homes in the Goshen province reveals that the Angel of Death, on his way to smite the sons of Egypt, passed over the families of the Hebrews and left them intact.

It seems the Children of Israel were under God's special protection tonight, for not only are all the first-born sons still alive – but no Israelite died in the course of the night, even of so-called natural causes.

Palace is Stormed by Egyptian Mobs

Rameses, 13 Aviv, – A huge crowd yesterday staged a mass demonstration before the Palace of Merneptah. The demonstrators threw stones at the police and troops in an attempt to break through to the Palace.

Order of the Day
Sons of Jacob: Tribes of Israel!

This month shall be unto you the beginning of months. This day shall be unto you the first day of all days till the end of time. For today you have been delivered from slavery unto freedom. Today you have become a nation.

Egypt, with its taskmasters and its heathen beliefs, is behind you. In front of you is the desert, vast and terrible. But this terrifying wilderness leads to a land flowing with milk and honey, to the land of your fathers. Be not dismayed. For if you will remain faithful to the covenant and willingly undertake all the sacrifices the Lord may exact from you – then He will allow no harm to come to you, and your enemy shall not overpower you.

As you have emerged today from bondage unto freedom, so shall you be free tomorrow in the land of your fathers.

Hear, O Israel: The Lord our God, the Lord is one!

MOSES, The Son of Amram

Exodus Instructions

1. All Israelites of military age are to report immediately to their respective tribes.
2. Each tribe will camp separately under its own standard.
3. Everyone is to follow the instructions of our police, so as to avoid crowding, and to arrange themselves speedily in the order prescribed.

600,000 Gathering at Succoth

The Children of Israel – 600,000 strong – are on the move. Under the leadership of Moses, the man of God, they are preparing to leave Egypt after a stay there of over 200 years, the last 86 years of which were spent in bitter slavery.

Hard to Believe!

How strange it all is, how difficult to believe! Only yesterday we were toiling for a cruel master; today we are free men, leaving the House of Bondage behind us forever, on our way to a new life – a life we have never before known.

Through the centuries we have not forgotten the land of Canaan and God's promise to our forefathers. The long years of servitude only strengthened our longing for liberty. These many months we have witnessed with our own eyes the signs and portents, as we have watched the powerful kingdom of Egypt, with its host of servants, its mighty army, and its cunning magicians, reel under the impact of the ten plagues.

Nonetheless it all seems like a dream. It seems as if our people, in their thousands and tens of thousands, were moving eastward, not of their own volition, but irresistibly, as though bewitched by the inspired man who waved his magic wand and commanded us to go forth.

How shall we overcome the dangers threatening us on our path – the merciless desert, the turbulent sea, the powerful nations barring our way? How shall we traverse the desert, cross the sea, and conquer the promised land, when we are only a handful of tribes, unlearned in the arts of war and government?

We are an erring people, a nation of slaves without law or government; we are but wandering tribes, clans and families.

Moses, man of God, make us into a nation, give us the Law, guide our steps so that we shall not come to the Promised Land like a flock of sheep. We are ready – each tribe under its own standard, yet one people, descended from one ancestor, and believing in one God.

THE EDITORS

The Four Children

כְּנֶגֶד אַרְבָּעָה בָּנִים

1. ***The Haggadah*** *offers us educational advice about intergenerational storytelling. The midrash of the Four Children invites us to distinguish different character types and to suggest different approaches to our offspring.*
Consider *the artistic interpretations of the Four Children, comparing and contrasting them.*

2. ***The Rabbis*** *turn the commandment of "ve-heegadta" (you shall **tell**) into a mitzvah of **dialogue** – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to "pass on the message," be keenly attentive to what the other is saying and feeling – to the particular personality and his or her needs.*

BLESSED be God
Blessed be He
Blessed be the Giver of the Torah to the people Israel
Blessed be He.

THE TORAH alludes to **Four** Children:
One Wise, **One** Wicked, **One** Simple,
One Who Does Not Know How to Ask.

בָּרוּךְ הַמָּקוֹם.
בָּרוּךְ הוּא.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בָּרוּךְ הוּא.

כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל.

Istavan Zador, Four Children (Budapest, 1924)

Education Through Dialogue

A Reminder for Parents!

Thus far the Haggadah has given guidelines to the parent who is full of earnest enthusiasm to pass on an historical and cultural "message" to the younger generation. If ever there was an event which appeals to the parent's desire to bring their youth-culture-centered children to appreciate the old values of cultural and ethnic pride and identification, the Pesach Seder is it! Here lies a dangerous pitfall for the parent-educator. The leader of the seder is likely to concentrate on the text of the Haggadah without sufficiently taking into consideration the audience – the younger generation – and their level of interest. Absorbed with the sales-pitch, the sales-person often forgets the customer!

Prague, 1526

"The Four Parents:" Children Label Their Parents

IN THE DAYS of the patriarchal regime, we allowed ourselves to categorize our children harshly – accepting only one as positive – the wise one.

The simple, the wicked and the one who knows not how to ask questions had to swallow hard and hide their sense of being insulted...

Now in our days no child is identified as "the offspring of the parent" and often the parent is identified as "the parent of that child." We have arrived at an era not of partiarchy or matriarchy but the rule of children. In our age it is then miraculous that our dear, delightful children don't divide us up and categorize us. At the best, we would be rated "naive or simple minded parents" or "parents who don't know how to respond to a question."

(Israel Eldad, "The Victory of the Wise Son")

The Pitfalls of Labelling

I INSTINCTIVELY recoil from static stereotypes that label persons simplistically. Therefore, I choose to interpret the midrash of the four children as a diverse set of strategies for addressing four different facets of each and every child. Each personality combines these facets in different ways. For example, **the wise** and **the rebellious facets** can be combined for evil. Then the cunning mind is used to inflict pain on one's parents. Alternatively, the combination can produce a revolutionary chalutz (pioneer) seeking not just to undermine the traditional order but to create new frameworks of meaning. This requires an intelligence which is not conservative like the traditional "wise child" but which looks beyond the horizon, beyond the existing laws and their pat rationale *(Yaariv Ben Aharon, Kibbutz author).*

The Four Children as a Screenplay

חָכָם וְרָשָׁע

1. ***A simple reading*** *of the Haggadah's midrash of the four children can obscure the fact that it provides the script for a dialogue. Let each character in the dialogue be played by a different seder participant.*

2. ***The cast*** *is as follows:*
- *Narrator*
- *Each of the four children*
- *Four parents who answer.*

3. ***The reading*** *goes as follows:*

Narrator: **What does the wise child say?**

Wise Child: "What are the testimonies, the statutes, and the laws which the Lord our God has commanded you?" *(Deut. 6:20).*

Narrator: You must tell this child some of the laws of Pesach (from the Mishna):

1st Parent: "We do not proceed to any *afikoman* (dessert or after dinner celebrations) after eating the Pesach lamb" *(Pesachim X).*

Narrator: **What does the wicked child say?**

Wicked Child: "Whatever does this service mean to *you?*" *(Exodus 12:26).*

Narrator: This child emphasizes the meaning of the seder to "*you*" and not to the child's own self! Since the child excludes himself or herself from the community and rejects a major principle of faith, you should "set that child's teeth on edge" and say:

2nd Parent: "It is because of this, that the Lord did for ***me*** when *I* went free from Egypt" *(Exodus 13:8).*

"***Me***" and not ***that child***! Had *that child* been there, he or she would not have been redeemed.

חָכָם מַה הוּא אוֹמֵר?

"מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?" *(דברים ו, כ)*

וְאַף אַתָּה אֱמָר־לוֹ כְּהִלְכוֹת הַפֶּסַח: אֵין מַפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן. *(משנה, פסחים פרק י')*

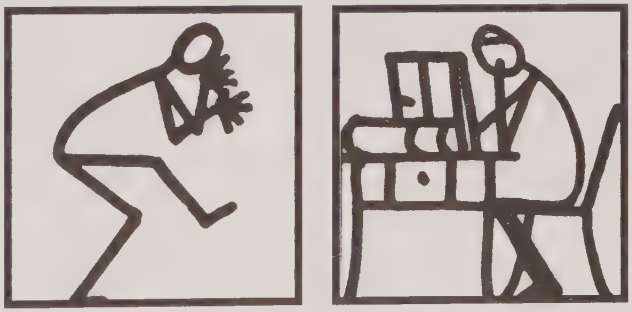
רָשָׁע מַה הוּא אוֹמֵר?

"מָה הָעֲבֹדָה הַזֹּאת לָכֶם?" *(שמות יב, כו)*

"לָכֶם" וְלֹא "לוֹ"!

וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל, וְכָפַר בְּעִקָּר, אַף אַתָּה הַקְהֵה אֶת שִׁנָּיו, וֶאֱמָר לוֹ: "בַּעֲבוּר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם" *(שמות יג, ח)*.

"לִי" וְלֹא "לוֹ". אִלּוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל.



Otto Geismar, the Wise Child and the Wicked Child, 1927

Siegmund Forst, 1958

Beating the Bounds: Producing Wicked Children

THE PASSOVER CELEBRATION is aimed at the child in all of us, allowing us to open our imaginations, to rediscover the lost elements of wonder, pleasure, and hilarity that are captured in this event. Having children at the seder can help make this happen.

If we make our children unhappy, they will remember Passover, but not fondly. In the British Isles, there is a custom of taking sons out every year to "beat the bounds." Today they use the stick as the boundary markers, but they used to beat the boys at the site of those markers to ensure that they would remember the limits of ancestral property. Beating our ancient heritage into our children's psyches may make them remember, but it is probably the reason so many people remember ritual and ceremony as intrinsically unpleasant.

(Ira Steingroot, Keeping Passover)

"Who is truly Wise?"

The wise child of the Haggadah is portrayed as a knowledgeable, believing and obedient child. This child formulates long complex questions, distinguishes multiple categories of laws, and accepts the God who commanded "us." But let's beware of this stereotyped, academic brainchild. Is this child truly wise?

- **Don Isaac Abrabanel, "The Smart Alec":** "This 'wise-guy' child is arrogant in his 'wisdom.' He shows off the distinctions he can make between types of mitzvot. *'But you teach him the subtleties down to the last detail in the Mishna.'* Let the 'smart-alec' who appears wise in his own eyes see that there is still much for him to learn.

There is twice as much wisdom in these laws as in the question. Let the wise grow in wisdom and in humility."

- **Israel Eldad, "To Know When to Ask":** "No! The wise child does not derive his title from the pretense to know-it-all. One who thinks he possesses wisdom already, does not ask at all. 'One who does not even know how to ask' has a negative trait, typical of the know-it-all. The truly wise child asks genuine questions, not cynically and mockingly like the rebellious child and not superficially like the simple child. He seeks the essence of things, *'What is the true nature of the laws, testimonies and statutes that God has commanded us?'"*
- **The Chassidic Seer of Lublin:** "In my judgment, it is better to be a wicked person who knows he is wicked, than a righteous one who knows that he is righteous. Worst of all is to be a wicked person who thinks he is righteous."

(Menachem HaCohen, Haggadah of HaAm)

The "Wicked Child" – An Unfair Description?

The "wicked" child expresses a sense of alienation from our Jewish heritage. In this age of liberalism and democracy, of pluralistic tolerance for many cultural expressions, should a person who expresses such a feeling be condemned as "wicked" or "evil"?

• Hold a brief discussion on the topic. Would a different characterization be more appropriate to our contemporary sensibilities - such as "the rebellious one," "the skeptic," "the arrogant – *chutzpadik*?"

Is "setting his teeth on edge" the best strategy to deal with such a person?

• Role-Playing: try to "get inside" the personality of the so called "wicked" children and their parents. Describe the feelings of each one in this tense confrontation described in the Haggadah.

***Suggestion:* Have the younger participants at the seder describe the feelings of the parent, and have those who are already parents describe the feelings of the child.**

The Four Children Continued

Narrator: **What does the simple child ask?**

Simple Child: "What is this?" *(Exodus 13:14).*

Narrator: And you shall say to that child:

3rd Parent: "By a mighty hand the Lord brought us out of Egypt, out of the house of bondage."

Narrator: **As for the child who does not know how to ask**, you should prompt that child, as it is said: "You shall tell your child on that day, saying:"

4th Parent: "It is because of this, that the Lord did for me when I went free from Egypt" *(Ex 13:8).*

Otto Geismar, 1927

תָּם וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל

תָּם מַה הוּא אוֹמֵר?

"מַה זֹּאת?" *(שמות יג, יד)*

"וְאָמַרְתָּ אֵלָיו:

בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים".

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל?

אַתְּ פְּתַח לוֹ. שֶׁנֶּאֱמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:

'בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם.'" *(שמות יג, ח)*

"You shall tell your child" *(Exodus 13:8)*

The Rabbis wondered about: *"You shall tell your child on that day: 'It is because of this, that the Lord did for me when I went free from Egypt.'"*

Could this verse mean that you should begin to tell the story at the beginning of the month (in which the Exodus occurred)?

No, for the verse explicitly states *"on that day"* (of the Exodus).

Could that mean that we start when it is still daytime?

No, for the verse explicitly states: *"because of this"*. ***"This"*** refers to matza and marror laid before you (only on seder night) *(Mekhilta).*

"This" implies that the parents must point at the matza and marror, using them as visual aids to tell the story *(Rabbi Simcha of Vitri).*

וְהִגַּדְתָּ לְבִנְךָ

"וְהִגַּדְתָּ לְבִנְךָ". יָכוֹל מֵרֹאשׁ חֹדֶשׁ?

תַּלְמוּד לוֹמַר: "בַּיּוֹם הַהוּא" (שמות י"ג ח).

אִי בַּיּוֹם הַהוּא, יָכוֹל מִבְּעוֹד יוֹם?

תַּלְמוּד לוֹמַר: "בַּעֲבוּר זֶה" (שם).

"בַּעֲבוּר זֶה", לֹא אָמַרְתִּי אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ

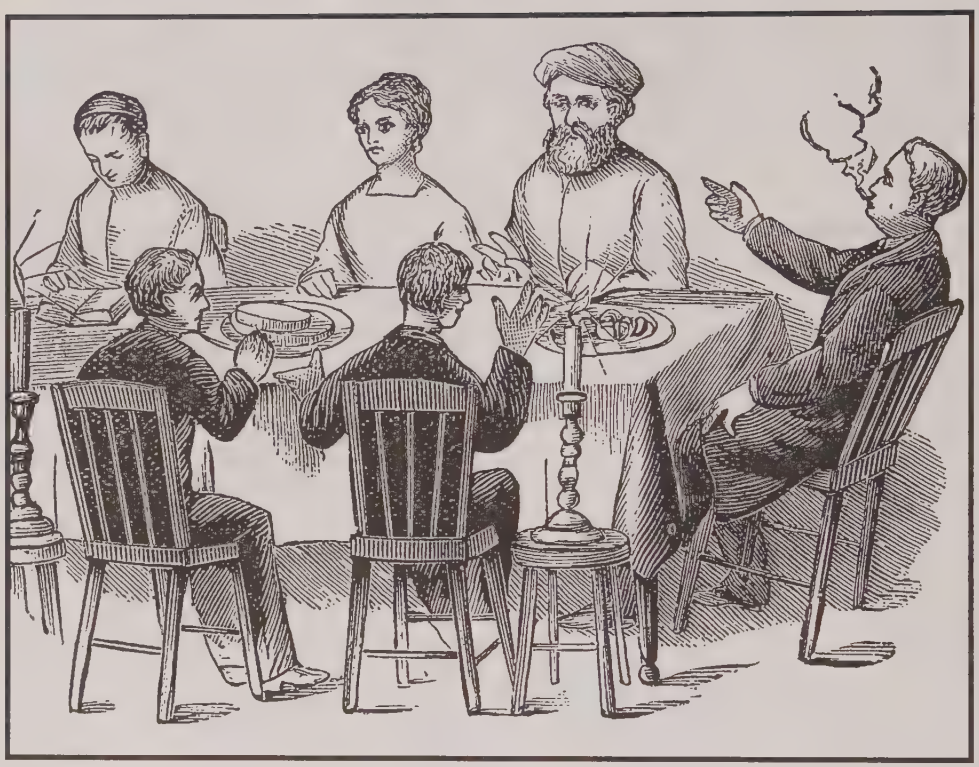
מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

The Contemporary "Four Children"

Which famous person today would be the best representative of the "wise child," of the "wicked child," and so on? Suggest candidates and discuss their suitability.

A Child's Perspective

Ask the younger children to describe the behavior of "a bad child" at the seder.
- What might be causing such behavior?
- Do they approve of the parent's response in the Haggadah?
- How would they handle the situation?
- Why do they think the "silent child" asks no questions?
- How might that child be coaxed into greater involvement?



The Immigrant Family — *Chicago Haggadah, 1879*

Beyond Labels

I DO NOT VIEW labels as static pigeonholes. I believe in the power of the educational act to release locked up potentials. For example, **one who does not know how to ask** may be silenced by the rules of society. The silence may hide an exceptional, sensitive child whose questions are choked. A parent can "open the child up," remove the obstructions, enable personal growth and break stereotypes *(Yaariv Ben Aharon, Kibbutz author)*.

Bridging the Generation Gap

The inter-generational dialogues in the Torah explicitly refer to parents who participated in the Exodus addressing their children who have grown up in freedom in the Land of Israel. The parents have undergone an experience of slavery and redemption which is totally foreign to the reality of the younger generation. The gap in experience causes difficulties in the inter-generational dialogue.

Invite the seder participants to discuss the following:

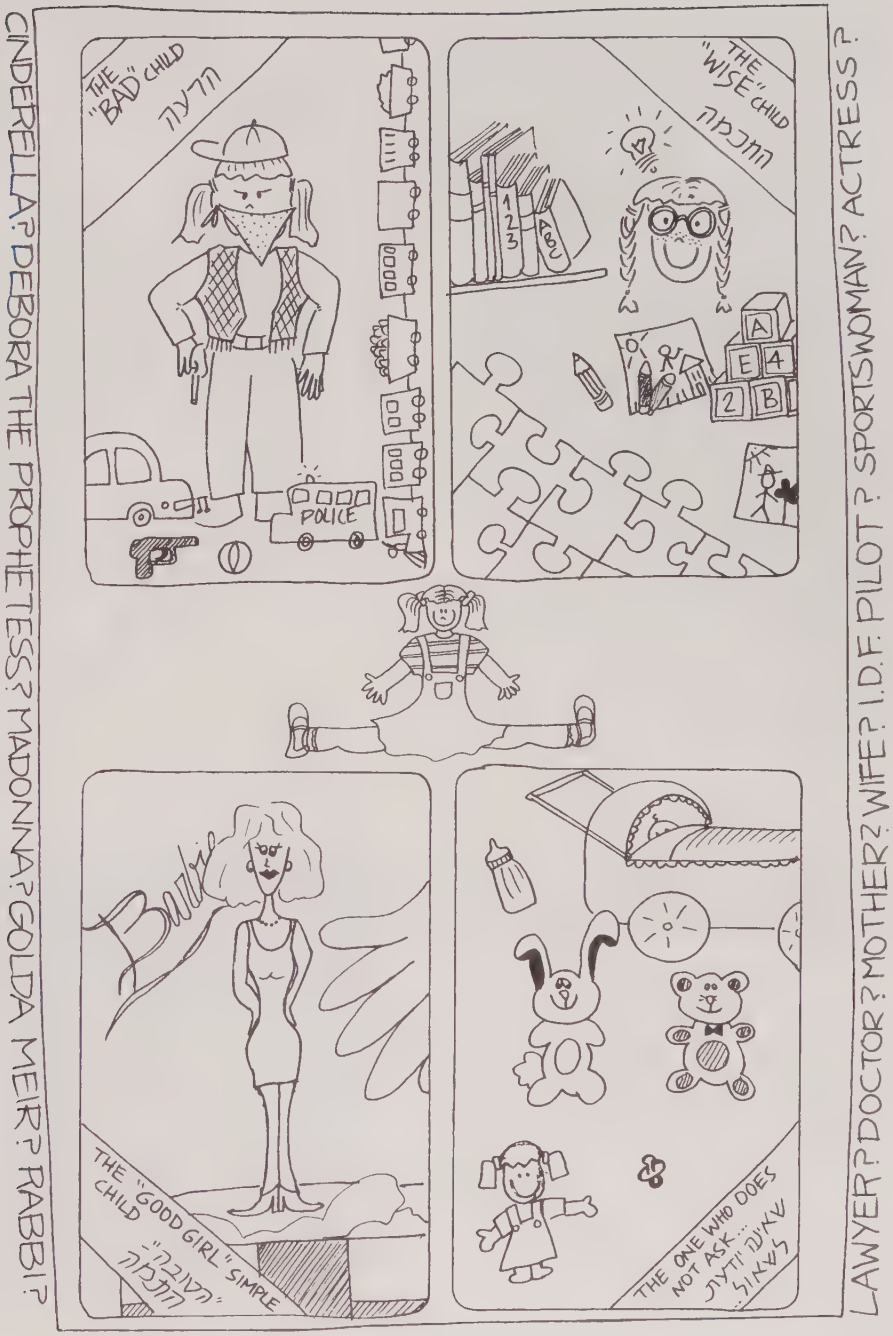
- What are the generational gaps among us, the participants of tonight's seder? Go around the table and have people relate a particular experience connected with their generation which might be difficult for a person of a different generation to comprehend.

The Art of the Four Children

1. Compare and contrast *the artists' interpretations of each of the Four Children (page 56-71).*

2. Which portrayal *is most surprising? most disturbing? most appropriate?*

3. What conceptions *of Jewish values and society are implicit in the various depictions?*



The Ideal Jewish Girl?
Tanya Zion, Israel, 1996

Eastern European Types

Arthur Syzk,
Poland, 1939

The Blessing of Diversity

The artist and calligrapher David Moss explains his depiction of the Four Children:

EVERY CHILD is unique and the Torah embraces them all. The iconography that I've chosen here is based on playing cards. As in a game of chance, we have no control over the children dealt us. It is our task as parents, as educators, to play our hand based on the attributes of the children we are given. It is the child, not the parent, who must direct the process. This, I believe, is the intent of the midrash of the four children.

Each child's question appears on his card, and the Haggadah's answer appears below the card. The gold object in each picture denotes the suit of the card. The staves, swords, cups and coins used in Southern Europe developed parallel to the more familiar hearts, diamonds, clubs and spades of Northern Europe. The figures are likewise taken from archaic systems of playing cards which included king, knight, page, and joker or fool. The king image here represents the wise child wearing the crown of Torah. The knight represents the wicked child. In almost all old haggadot the wicked child is shown as a soldier, sometimes mounted, sometimes on foot. The page is the simple child, and the joker or fool is the child who is not even capable of asking.

Every Child is a Blessing

I got the idea of representing the children as cards, by the way, from the tradition dating from the Middle Ages of depicting the simple child, or the child who doesn't know how to ask, as a jester or fool. I drew a book in each picture and positioned it to reflect each child's attitude to the tradition.

The text of the Haggadah introduces the four children with a short passage in which the word *baruch* (blessed) appears four times. I have designed these two pages to correlate each of these four "blessings" with one of the four children: every child is a blessing.

Diversity, how we deal with it, and how we can discover the blessing within it, is perhaps the theme of the midrash of the Four Children.

(David Moss, 20th C. artist, U.S.A. and Israel)

The Blessing of Diversity,
David Moss,
The Moss Haggadah © 1996

Tzvi Livni, Israel, 1955 © Yavneh Publishers

Four Attitudes to the Zionist Dream

Four Personalities *Paul Freeman, U.S.A, 1960*

Clashing Cultures *Siegmund Forst, Europe and U.S.A, 1959*

Four Children, Four Musicians

Shraga Weil, (CL 1963 Cat. S-3) © Safrai Gallery

Four Aspects in Each of Us

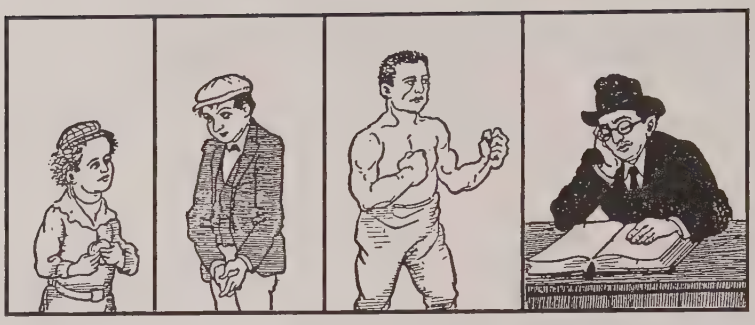
Dan Reisinger, © 1982, Rabbinical Assembly of America

The Four Children as Four Books

David Wander, The Haggadah in Memory of the Holocaust © 1988

Clay Children

Rony Oren, Animated Haggadah, Israel, © 1985 Jonathan Lubell, Scopus Films



Lola, U.S.A, 1920

Nota Koslowsky, U.S.A, 1944

Jakob Steinhardt, Germany, 1923

Dick Codor © 1981

Rav's Pesach Story

From Serving Idols to Spiritual Liberation

מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה

1. ***As we noted*** *above, the Haggadah offers two versions of the Exodus story. The Talmudic Rabbi, Shmuel, emphasized political enslavement ("We were slaves in Egypt"). Now we turn to his colleague, Rav, to hear about spiritual servitude.*

2. ***Rav's version*** *is drawn from Joshua's farewell speech to the nation of Israel. Joshua feared that the new Israelis might assimilate to the local pagan cultures. So he told them the story of Abraham's liberation from idolatry.*

IN THE BEGINNING our ancestors were idol worshippers
But now God has brought us near to serve the Lord.

מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ.
וְעַכְשָׁו קֵרְבָנוּ הַמָּקוֹם לַעֲבוֹדָתוֹ. שֶׁנֶּאֱמַר:

The leader:

JOSHUA said to all the people: "Thus said the Lord, the God of Israel: Long ago your ancestors including Terach, father of Abraham and Nachor, lived beyond the Euphrates and worshipped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau ... Then Jacob and his children went down to Egypt."

"Then I sent Moses and Aaron, and brought plagues on Egypt after which I freed you – I freed your ancestors – from Egypt. Now, therefore, serve the Lord with undivided loyalty. ... Or, if you are loath to serve the Lord, choose this day other gods to serve. But I and my family will serve the Lord."

"וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם:
כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל,
בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם,
תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר,
וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים.
וָאֶקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנָּהָר, וָאוֹלֶךְ
אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן.
וָאַרְבֶּה אֶת זַרְעוֹ, וָאֶתֵּן לוֹ אֶת יִצְחָק.
וָאֶתֵּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו.
וָאֶתֵּן לְעֵשָׂו אֶת הַר שֵׂעִיר, לָרֶשֶׁת אוֹתוֹ. וְיַעֲקֹב וּבָנָיו
יָרְדוּ מִצְרָיִם.""

All:

IN REPLY, the people declared, "Far be it from us to forsake the Lord and serve other gods! For it was the Lord our God who brought us and our ancestors up from the land of Egypt, the house of bondage, and who performed those wondrous signs before our very eyes ... Now we too will serve the Lord, for the Lord is our God" *(Joshua 24: 1-18).*

Rav's Story of Spiritual Liberation

RAV'S STORY states that our ancestors were idol worshippers. Abraham's father was an idol worshipper, of course. But we wonder: "What are you talking about? Who needs to know on Pesach whether my ancestors were idol worshippers?" I always wonder to myself, "What fools! Who would want to worship sticks and stones." To make sense of Terach's faith and of Abraham's religious revolt, I have to tell my children about the appeal, the seduction of idolatry, *avodah zarah* (strange worship). They have to be told about their great grandfather who began in idolatry and who discovered a liberating worship.

They must discover Abraham's childhood, and must grasp the lonely man of faith, Abraham *ha-ivri*. The midrash says that *'ivri'* ("Hebrew", also "side") means that the whole world was on one *side* and Abraham was on the other, alone. The child must learn the pain of loneliness that the convert has to bear. This is the story for Rav.

Abraham's conversion is an act of freedom. Jewish identity is saturated with freedom. Passover does not introduce a racist ethnic tribe; it brings to the fore a covenantal people of choice. "Are you prepared to listen how your grandfather was alone and struggled against false beliefs?" That is what the home has to say. After the child is told, then there can be a free embracing of who one is. That is the significance of singing Hallel on Passover night. Here is a singing towards personal identity. One rejoices at this self-definition: "I am a *ger*, a convert. I am who I am out of conviction. I am free and I choose to praise the Lord who liberated me."

(David Hartman, Jerusalem philosopher).

Alienation from Ourselves

THE DIFFERENCE between the slave and the free person is not merely one of social class, that the slave just happens to be enslaved to another, and the free person is not enslaved. One can find a cultured and learned slave whose spirit is filled with freedom, and conversely, a "free" person whose spirit is that of a slave. Real freedom is that **noble spirit** by which the individual and indeed the whole people are elevated to become loyal to their inner essential self, to the image of God within them. Through this characteristic they can perceive their lives as purposeful and worthy of value.

This is not true regarding people with the **spirit of a slave** – the content of their lives and their feelings are never attuned to the characteristics of their essential self, but rather to what is considered beautiful and good by the others. They are ruled by all sorts of constraints, whether they be formal or moral.

(Rav Avraham Yitzchak Kook, first Ashkenazi Chief Rabbi in Israel, 1921-1935)

Abraham the Iconoclast

ICONOCLAST IS A WORD which has come almost unchanged from the Greek *eikon* (image) and *klastes* (a breaker). Literally one who shatters sacred images, it has come to mean anyone who scoffs at our treasured beliefs.

The spiritual liberation from false gods begins, according to Rabbinic interpretation, with Abraham's critical search for truth. It culminates in a full scale rebellion against his own father, Terach the idol maker. The struggle for truth can threaten family solidarity and undermine tradition, yet it is still a value to be cherished, especially on Pesach.

Jews-by-Choice

Abraham and Sarah were Jews-by-choice who as mature adults made daring spiritual choices. Today many of us are really Jews-by-choice (whether as converts or as born Jews). For we continuously reflect on our life choices. To be a contemporary Jew requires a positive decision about what kind of a Jew to be and how central Judaism will be in our daily lives. Ask several people to share their personal journey as Jews. What choices and what ongoing hesitations shape their relationship to Judaism?

(Continued from page 75)

I brought the food offering to them as usual. Then one god insisted: "Me, first." Another responded angrily: "No, me first!" Finally the biggest of them took his staff, smashed the rest and took the offering all for himself.

Terach stared at his first born Abram in disbelief and rage: "What kind of a joke is this? Don't mock me! None of these gods have the power you attributed to him."

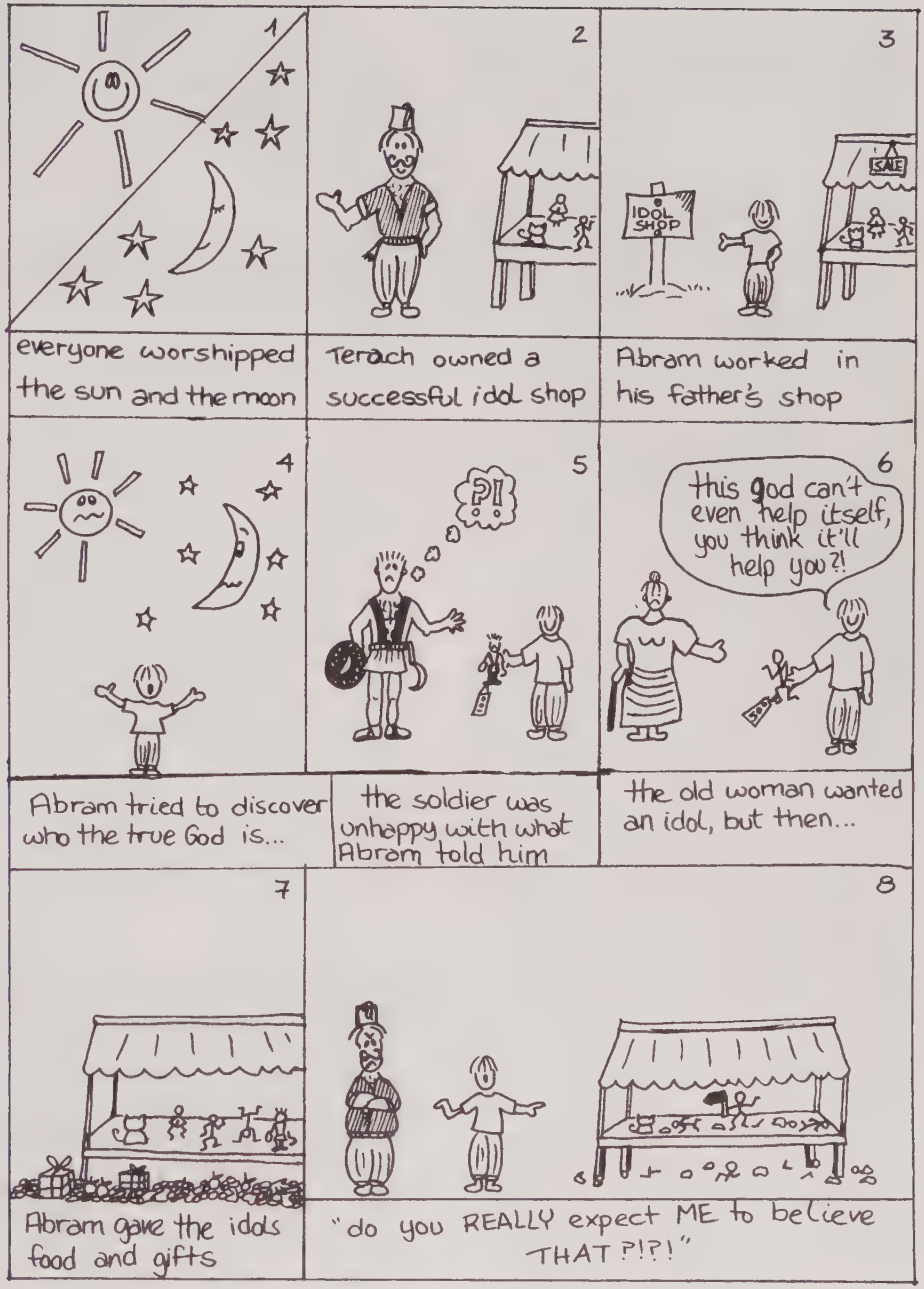
Then *Abram* reasoned gently with his father: "Please, just let your ears hear what your mouth just said."

(Freely adapted from Philo, Maimonides, Nachmanides and Rabbinic midrashim)

A Debate – "Is Abram a Wicked Child?"

After reading our adaptation of the Rabbinic story of young Abraham you may wish to stage a short debate. Divide the table down the middle into roughly equal constituencies, arbitrarily assigning the role of pro and con to debate the following proposition: "Abraham is a rebellious son whose outrageous treatment of his parents' and his society's most cherished beliefs should be censured." Begin with one short "pro"-statement, then shift back and forth between pro and con sides of the table for 5 minutes.

At the end put the question to a vote.


1
everyone worshipped the sun and the moon
2
Terach owned a successful idol shop
3
IDOL SHOP
SALE
Abram worked in his father's shop
4
Abram tried to discover who the true God is...
5
?!
the soldier was unhappy with what Abram told him
6
this god can't even help itself, you think it'll help you?!
the old woman wanted an idol, but then...
7
Abram gave the idols food and gifts
8
"do you REALLY expect ME to believe THAT?!?!"

Tanya Zion, 1995

Abraham Discovers God

A Rabbinic Children's Story

Long, long ago it was generally agreed that the gods were the heavenly lights – the sun, the moon, and the stars. For example, in the days of the Exodus Pharaoh believed in the sun god Ra and he bore the name Ra-meses – son of Ra. Idols of clay and wood were fashioned to embody the power of the heavenly lights. No one dared to disagree.

In those days in the city of Ur in Babylonia (today's Iraq) there lived a man named Terach, who was a skilled idol maker. His family prospered by selling these gods in the market.

Yet Terach's oldest son, Abram (later to be called Abraham), did not follow in his father's footsteps. From an early age Abram took nothing of his father's tradition for granted. Perhaps he was too inquisitive, too much an independent thinker. Terach considered Abram a rebellious son and worried that nothing good would come of him.

Once little Abram began to wonder: "Who really created the sky and the earth and me? Seeing the brilliance of the warm sun he worshipped it all day. But when the burning sun set in the west and the cool moon rose in the east surrounded by a thousand twinkling stars, he thought, "I must have been mistaken about the sun. It must be the moon with all its ministers – one for every nation on earth – that created the sky and the earth and me." All night long he worshipped the moon. However Abram was perplexed when next morning the cool moon set and all his servants disappeared and the burning sun rose again. "How" he wondered, "can either the sun or the moon be the supreme creator? Each is eclipsed in turn by the other!" Abram concluded that God was beyond all the physical forces, the Creator of all these processes. So he resolved in his heart to worship this invisible God alone.

The Idol Salesman

ONCE ABRAM'S FATHER, Terach, asked him to take over the idol shop in the market. Perhaps he hoped Abram would take an interest in the family business. An experienced soldier came to buy an idol to protect his new home.

Soldier: "Do you have a good idol ?"

Abram: "What kind of god?"

Soldier: "Well, since I am a great soldier, give me a god like myself." Abram gave him the fiercest looking idol in the shop and the soldier paid full price.

Soldier: "By the way, are you sure this god is as fierce as I am?"

The lad could not contain himself.

Abram: "How old are you?"

Soldier: "I am fifty years of age, and have been a soldier for more than thirty years," was the answer.

Abram laughed: "You are fifty, whereas this idol was carved by my father only last week. And though you are a seasoned warrior, you seek protection from it!" Startled, the man took his money back and left the idol in the shop.

An *old woman* entered next: "My house has been robbed, and my god was stolen from me. Sell me another," she said, putting the money on the counter.

Abram smiled: "Your idol could not protect even himself, yet you wish to buy another!" The woman retrieved her money and ran out angrily.

The Broken Idols

THE REST OF Terach's children ran to their father: "Abram will never make a salesperson. Let's make him a priest."

Abram asked: "What does a priest do?"

Terach's sons: "He stands before the gods serving them, washing them, and feeding them." Though doubtful, Abram agreed to try.

Abram prepared some tasty food and drink and told the gods: "Please help yourselves, take something to eat, take a drink, and please be good to the people who are giving you these gifts."

However, not one of the gods took any of his dinner. Abram began to make fun of the idols.

"They have mouths, but cannot speak, eyes but cannot see; they have ears, but cannot hear; noses, but cannot smell; they have hands, but cannot touch; feet, but cannot walk; they can make no sound in their throats. Those who fashion them, all who trust in them, shall become like them" *(Psalm 115: 5-8).*

Then he took a stick and smashed every idol except the largest one. Carefully he placed the stick, like a scepter, in the hand of the remaining idol and placed the food before him.

When Terach arrived he was shocked: "Who did this to our gods?"

Abram: "It was unbelieveable!

Keeping the Promise

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ

After recalling *Abraham's spiritual journey to God (p. 72) and his* ***ascent*** *to Eretz Yisrael, the Haggadah will recount the* ***descent*** *of his great grandchildren to Egyptian slavery ("The Wandering Aramean", p. 78). But first the Haggadah reassures us, as God did to Abraham, that there is a Divine pledge to Jewish continuity whatever the ups and downs of history.*

The leader:

BLESSED is the One who keeps the Promise to Israel. The Holy One Blessed be He calculated the end of our exile and acted just as promised to Abraham our Father at the Covenant between the Pieces *(Genesis 15: 7-17)*:

"And God said to Abram: You must know, that your seed will be strangers in a land not theirs; the people (of that land) will put them in servitude and afflict them for four hundred years. But as for the nation to which they are in servitude – I will bring judgment on them, and after that (your seed) will go out with great wealth" *(Genesis 15: 13-14)*.

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא חִשַּׁב אֶת הַקֵּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בִּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: "וַיֹּאמֶר לְאַבְרָם יָדֹעַ תֵּדַע, כִּי גֵר יִהְיֶה זַרְעֲךָ, בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי. וְאַחֲרֵי כֵן יֵצְאוּ בִרְכֻשׁ גָּדוֹל".
(בראשית טו, יג)

Standing Up For Us

וְהִיא שֶׁעָמְדָה

1. *Cover the matza, raise your cup and sing together, acknowledging God's commitment to our survival.*

2. *Afterwards, set the cup down and uncover the matza for the continuation of Maggid.*

THIS PROMISE has stood for our parents and for us in good stead.
For not just one enemy has stood against us to wipe us out.
But in every generation there have been those who have stood against us to wipe us out,
Yet the Holy One, Blessed be He, keeps on saving us from their hands.

V'hee she-am-da, la-a-vo-tei-nu v'la-nu,
she-lo eh-chad beel-vad, amad alei-nu
l'cha-lo-tei-nu
eh-la she-b'chol dor va-dor
om-deem a-lei-nu l'cha-lo-tei-nu,
v'ha-ka-dosh ba-ruch hu
ma-tzee-lei-nu mee-ya-dam.

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבַד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

A Rabbi's Memoir of Berlin, 1933-1937

RABBI JOACHIM PRINZ recalls that in Nazi Germany Jewish holidays assumed a new importance:

"No longer were they perfunctory observances of the day. They became part of the context of danger, fear, death and hope in which we lived. Passover was now the great day of hope for delivery from our own Egypt. The whips which beat the naked bodies of Jewish slaves in Egypt were the very same that struck our bodies. Slavery was no longer an abstract term, foreign to the world of the twentieth century. We could now identify with the slaves for we, ourselves, were third-class citizens, and therefore slaves. Those people who had been taken from their homes and whom we no longer saw, but about whose fate we knew, illustrated the Haggadah in colors much more telling than those of the most graphic illustrations we had ever seen.

"**The Passover slogan, '*From slavery unto freedom*', became the song of our lives. If the slaves of Egypt could be delivered from their fate, so would we.** All the songs at the seder table were sung with new emphasis and new meaning and great religious fervor. When we read that *'in every generation one is obligated to see oneself as one who personally went out from Egypt'* and *'it was not only our ancestors whom God set free from slavery,'* the identification was complete. It was not historic memory. It was not history at all. It was the reality of every day and the hope of every person. Some day, we said, we shall be free.

But the greatest identification came when we read: *"Not merely one persecutor has stood up against us, but in every generation they persecuted us to destroy us, but the Holy One blessed be He saved us from their hands."* What more did we want? How much deeper could Jewish identification with the people go? Here it was. The persecution was upon us. But some day we would be saved.

(I did not then know that I was later to sing *"We shall overcome some day"* with Martin Luther King. But when I did, I remembered the songs of the seder table under the Hitler regime).

Abraham's Descendants will be like the Stars (Genesis 15) *Ephraim Moses Lilien*

"Arami Oved Avi"

The Wandering Jew

אֲרַמִּי אֹבֵד אָבִי

On Pesach each of us retells our story of wandering and homecoming, as did the farmer bringing the first fruits to Jerusalem. Let the leader read the narrator's role and the others respond in unison as each Jew used to do in the Temple.

The Torah: A Tale of Persecution and Homecoming

Narrator:
When you enter the land that the Lord your God is giving you as an inheritance, and you possess it and settle on it, then you shall take some of every first fruit of the soil. Put it in a basket and go to the place where the Lord your God will choose to establish His Name. You will go before the *cohen* (priest) in charge at that time and say to him:

I will tell the Lord God today how I have come to the land the Lord swore to our ancestors to give to us:...

"MY ANCESTOR was a wandering Aramean. He descended to Egypt and resided there in small numbers. He became a nation – great, powerful and numerous. The Egyptians treated us badly. They persecuted us and put us under hard labor. We cried out to the Lord, the God of our ancestors. God heard our voice. God saw our persecution, our toil and our oppression. God took us out of Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God brought us to this place and gave us this land, a land of milk and honey. Now I have brought the first fruits of this soil, which you, God, gave me" *(Deut. 26:1-10)*.

Prague, 1526

אֲרַמִּי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיְמָה, וַיָּגָר שָׁם
בִּמְתֵי מְעָט.וַיְהִי שָׁם לְגוֹי גָּדוֹל, עָצוּם וָרָב.
וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ. וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה.
וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת
קֹלֵנוּ, וַיַּרְא אֶת עָנְיֵנוּ, וְאֶת עֲמָלֵנוּ, וְאֶת
לַחֲצֵנוּ.
וַיּוֹצִאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבִזְרֹעַ
נְטוּיָה, וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים,
וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֶּן־לָנוּ אֶת הָאָרֶץ
הַזֹּאת, אֶרֶץ זָבַת חָלָב וּדְבָשׁ.

"My Ancestor Was a Wandering Aramean"

May a Convert say: "God of my ancestors"?

QUESTION: I received a question from Ovadia, the wise and learned convert, may the Lord of Israel, under whose wings he sought cover, reward him for his work. You ask me if you, too, are allowed to say in the blessings and prayers: **"Our God and God of our ancestors," "You who have brought us out of the land of Egypt," "You who have worked miracles for our ancestors."**

RESPONSUM: Yes. In the same way as every Jew by birth says his blessings, you, too, shall pray ... For Abraham our Father taught the people, opened their minds, and revealed to them the true faith and the unity of God; he rejected idols and abolished their adoration; he brought many children under the wings of the Divine Presence. *"For I have known (Abraham) to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice" (Gen. 18:19).* Ever since then whoever adopts Judaism and confesses the unity of the Divine Name is counted among the disciples of Abraham our Father.

Therefore, you shall pray, **"Our God and God of our ancestors,"** because Abraham is your father. **No difference exists between you and us**, and all miracles done to us have been done as it were to us and to you.

Know that our ancestors, when they came out of Egypt, were mostly idolaters; they had mingled with the pagans in Egypt and imitated their way of life, until the Holy One sent Moses our Teacher, who brought us under the wings of the Divine Presence, us and all converts, and gave to all of us one Law. **Do not consider your origin as inferior.**

(A Letter from Moses Maimonides, 12th century, Egypt, philosopher, Talmudist, court physician, and head of the Jewish community).

Torah and Midrash

On seder night we do not stick to the facts of the Biblical story. Taking our cue from the five rabbis of B'nai B'rak who went on all night, we are urged to expand on the Torah's version of the Exodus in the style of rabbinic commentary called midrash. The Mishna specifies the task at hand: *Expound the whole section of "My father was a wandering Aramean" (Deut. 26:5-8; Mishna, Pesachim 10:4).* This famous narrative recounts the story of a wandering people, exploited in Egypt, who finally came home to their own land in Israel. In the days of the Temple, beginning on Shavuot, the wanderers-turned-farmers would bring an offering of their first fruits balanced in a basket on their shoulders and recite their story of rags-to-riches, of wandering-to-rootedness in the land. Every Jew knew this narrative saga by heart.

This concise narrative is a jumping off point for midrashic commentary, associating the words of the Biblical text with larger themes. The Rabbis recommended that each family begin to expatiate on it, phrase by phrase. The Haggadah includes one classic version of this rabbinic art of interpretation, but the door is open to innovations. We have brought you a rich menu of Torah and Midrash organized thematically:

1. The Torah : Deuteronomy 26: 1-10,
2. The traditional Rabbinic Midrash of the Pesach Haggadah,
3. Our contemporary commentary on the issues raised by the Midrash.

The Classic Rabbinic Midrash on the Exodus

"The Wandering Aramean"

צֵא וּלְמַד

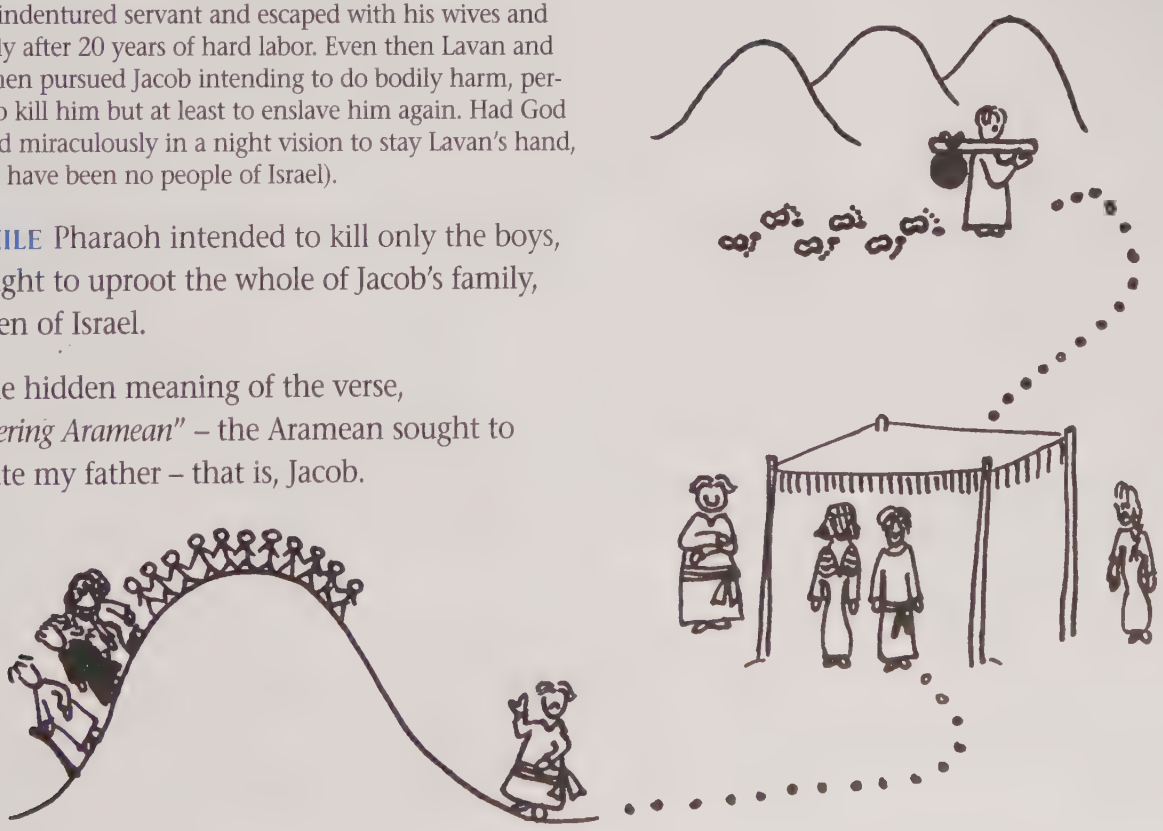
Read and study:

GO AND LEARN what (awful) plans Lavan the Aramean had for Jacob our Father:
(When Jacob migrated to Aram, he intended to stay with his uncle Lavan for only a few months. However, he fell in love with his cousin Rachel and was entrapped by his wily uncle Lavan the Aramean whose epithet also means "the cheat" – *ramai*. Jacob became his indentured servant and escaped with his wives and children only after 20 years of hard labor. Even then Lavan and his armed men pursued Jacob intending to do bodily harm, perhaps even to kill him but at least to enslave him again. Had God not appeared miraculously in a night vision to stay Lavan's hand, there would have been no people of Israel).

THUS WHILE Pharaoh intended to kill only the boys, Lavan sought to uproot the whole of Jacob's family, the children of Israel.

THIS IS the hidden meaning of the verse, *"the wandering Aramean"* – the Aramean sought to exterminate my father – that is, Jacob.

צֵא וּלְמַד, מַה בִּקֵּשׁ לָבָן הָאֲרַמִּי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ?
שֶׁפַּרְעֹה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים, וְלָבָן בִּקֵּשׁ לַעֲקֹר אֶת הַכֹּל, שֶׁנֶּאֱמַר *(דברים כו, ה ז)*:
"אֲרַמִּי אֹבֵד אָבִי."



There is No Freedom Without First Fruits

WHY DOES the Pesach Haggadah's central midrash focus on the story of the first fruits, which is associated with Shavuot?

Perhaps the point is that Pesach is not only about the move from slavery to freedom, but from economic dependence to productivity, from the vulnerability of the alien to the security of the citizen.

The Aramean Who's Who

THE MIDRASH on **Lavan** the Aramean who was "worse than Pharaoh" is an outrageously forced reading of the Biblical text. However Rabbinic midrash felt no compunction about twisting the text to make an eyebrow-raising point. Perhaps they wanted to take a jab at their contemporary enemies – the Romans who destroyed Jerusalem (70 C.E.) and later forbade the teaching of Torah (135 C.E.). Coincidentally the name "Roman" *(Romi)* in Hebrew has the same consonants as Lavan the "Aramean" *(Arami)*. For sermonic purposes the Rabbis' typically exploit a Biblical text which itself is unclear.

The "wandering Aramean" of the Torah may also be **Abram** the Hebrew, who lived in Aram and crossed the Jordan. The name Hebrew *(ivri)* means the one who crossed over *(avar)* *(Rashbam)*. Or perhaps he is **Jacob**, who wandered first to Aram and later to Egypt, where his grandchildren were enslaved *(Ibn Ezra)*.

Selecting a Topic for a Symposium

The Rabbinic treatment of the "Wandering Aramean" story raises several provocative themes for debate. You may wish to choose just one theme. Read the Rabbinic midrash and the contemporary sidebars and then open the topic to discussion.

1. Assimilation and Identity *(see page 82)*
Did the Jews succeed in resisting assimilation to Egyptian culture? How does a minority preserve its identity?

2. Anti-Semitism and Prejudice *(see page 84)*
How do antisemitic stereotypes function both in the minds of the oppressors and on the self-image of the Jews?

3. Ancient Egyptian Oppression *(see page 86)*
What was the historical nature of Egyptian slavery? How did the Rabbis conceive of spirit-crushing "harsh labor"?

4. From Resignation to Resistance *(see page 88)*
What is the turning point at which slaves wake up to their fate and begin to hope?

5. Sexuality and Liberation *(see page 90)*
How is sexual oppression related to the struggle for political liberation?

6. Suffering and its Lessons *(see page 95)*
Does suffering make us more empathetic to others? When does it make us vengeful or insensitive or apathetic?

Assimilation and Identity

"ISRAEL (JACOB) DESCENDED TO EGYPT, RESIDED THERE IN SMALL NUMBERS, AND BECAME THERE A NATION – GREAT, POWERFUL AND NUMEROUS" *(Deut. 26:5).*

"אֲרַמִּי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיְמָה, וַיָּגָר שָׁם בִּמְתֵי מְעָט.וַיְהִי שָׁם לְגוֹי גָּדוֹל, עָצוּם וָרָב."

"ISRAEL DESCENDED" compelled by the divine word, to fulfill the prophecy of God to Abraham that *"your descendants will be strangers in a land not their own, where they will be enslaved and persecuted..."* *(Gen. 14:13).*

"וַיֵּרֶד מִצְרַיְמָה." אָנוּס עַל פִּי הַדִּבּוּר.

"ISRAEL RESIDED THERE" *(Deut. 26:5)* temporarily. Jacob our Father never intended to settle permanently in Egypt. Jacob's family made that clear from the onset. *"They said to the Pharaoh* (who reigned in the days of Joseph): *we have come* (merely) *to* ***reside*** *in this land, for there is no pasture for your servants' sheep. For the famine in the land of Canaan is very heavy. Therefore, please permit your servants to stay in the land of Goshen"* *(Gen. 47:4).*

"וַיָּגָר שָׁם." מְלַמֵּד שֶׁלֹּא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֶלָּא לָגוּר שָׁם, שֶׁנֶּאֱמַר: (בראשית מ"ז, ד) "וַיֹּאמְרוּ אֶל פַּרְעֹה: לָגוּר בָּאָרֶץ בָּאנוּ, כִּי אֵין מִרְעֶה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן."

"IN SMALL NUMBERS" *(Deut. 26:5)* Jacob arrived in Egypt. Moshe reminds us that: *"with only seventy persons, your ancestors descended to Egypt. Yet now the Lord, your God has made you as numerous as the stars of the sky"* *(Deut.10:22).*

"בִּמְתֵי מְעָט." כְּמָה שֶׁנֶּאֱמַר (דברים י, כב): "בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבֹתֶיךָ מִצְרַיְמָה. וְעַתָּה, שָׂמְךָ יְיָ אֱלֹהֶיךָ, כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב."

"THERE ISRAEL BECAME A NATION" *(Deut.26:5)* – recognizable, distinctive, standing out from the others.

"וַיְהִי שָׁם לְגוֹי." מְלַמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִים שָׁם.

"In Small Numbers"

How Big is Israel?

Pharaoh's unfounded fears of the Jewish minority's power and size bring to mind the following incident. The Israeli Foreign Ministry sends high school juniors to represent Israel to their non-Jewish agemates worldwide. In England in 1995 the presentation began with the following question: "How big would you say Israel is compared to England?" Most English high school students answered: "Oh, perhaps ten times as big but at least twice as big." They were shocked to learn that it was only one-tenth the size of Great Britain, equivalent to Wales. (Perhaps the inordinate press coverage devoted to Israel with 300 resident international journalists contributes to the exaggerated estimates).

When adults in England were asked for the percentage of Jews in their country, they guessed between 10-20%, even though the Jews comprise less than 1/2%. Worldwide the Jews were 250,000,000, they guessed, when in fact they are only 13,000,000 and shrinking towards 12,000,000 by 2020 C.E.

"Israel Resided There and Became There a Nation"

Did They Assimilate in Egypt? Two Views

According to the Haggadah's midrash, Israel maintained its cultural distinctiveness in Egypt by holding on to some basic facets of their national identity: "Israel was redeemed from Egypt through the merit of four things: they didn't change their names, they didn't forget their native language, they didn't reveal their secrets, and they didn't cease circumcision" *(Midrash Shocher Tov 114)*.

However, not all the Rabbis agreed on this point. According to another midrash, it was the very desire of the people of Israel to assimilate which aroused the anger of the native peoples. The midrash explains that when Joseph died *(Ex 1:6)*, Israel stopped circumcising their sons. They said, "Let's be like the Egyptians!" As soon as they did this, God allowed the affection with which the Egyptians had held Israel to turn into hatred, as it says: "He changed their hearts to hate His people" *(Ps. 105:25)*. So Pharaoh acted as "one who did not know Joseph" *(Ex 1:8; Ex. Rabbah)*.

They Did not Change their Apparel

A HASSID of Rabbi David Moses of Chortkov came to the rabbi dressed in a short jacket and wearing a regular hat, unlike the custom of the Hassidim. The rabbi looked at him sharply and asked: "Why did you change your dress?"

The Hassid apologized: "I moved to one of the large cities of Western Europe, and there, among the non-Jews, who do not like Jews, it is very difficult to walk about with the traditional Hassidic garb."

The rabbi sat engrossed in thought for a time and finally exclaimed to the Hassid: "Nu, now that you have changed your clothes and you dress like one of them – do the non-Jews like you?" *(Menachem HaCohen)*.

Captain Alfred Dreyfus, falsely accused of treason and exiled in 1895 to Devil's Island

"There Israel Became a Nation – Distinctive"

What's in a Name?

"They did not change their names." Rabbi Israel Baal Shem Tov, the founder of Hassidism, said: "A person's name is part of his spiritual essence. When one touches any part of a person's body, the entire body feels it. Similarly, when one calls out a person's name, even if he is asleep, he awakens. As the Jews did not change their names in Egypt, when they heard their original names being called, they immediately awakened and were ready to be redeemed" *(Menachem HaCohen)*.

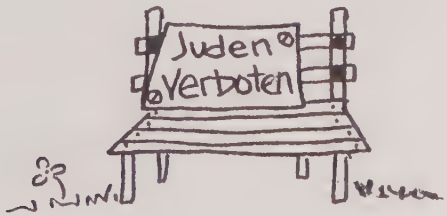
Antisemitism and Prejudice

"A NATION – GREAT AND POWERFUL" *(Deut 26:5)* emerged at an incredible pace. *"The children of Israel were fruitful and swarmed, they multiplied and became very, very powerful. The whole land was filled with them" (Exodus 1:7).*

"A NUMEROUS NATION" *(Deut 26:5)* also means "full-grown" *(rav)*. The prophet captures God's nurturing of Israel in Egypt with graphic imagery. *"I let you grow like the plants of the field. You continued to grow up until you attained womanhood, until your breasts became firm, and your hair flourished. Yet you were still naked (spiritually)" (Ezekiel 16:7).*

"THE EGYPTIANS TREATED US BADLY, THEY PERSECUTED US AND IMPOSED HARD LABOR ON US" *(Deut 26:6).*

"THE EGYPTIANS TREATED US BADLY" *(Deut 26:6)*, means they "bad-mouthed" our loyalty. Pharaoh set the ominous tone in speaking to his people: *"Let us outsmart them so that they may not increase. Otherwise, in the event of war, they will join our enemies, fight against us and expel us from the land" (Exodus 1:10).*

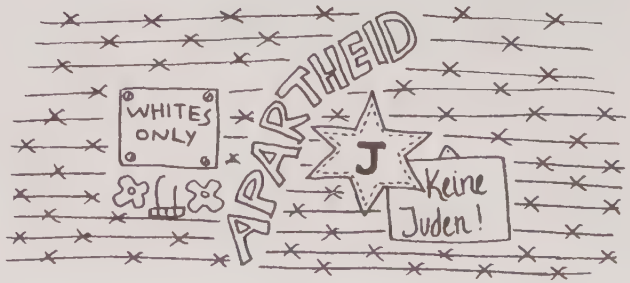


"**גָּדוֹל עָצוּם.**" כְּמָה שֶׁנֶּאֱמַר *(שמות א, ז)*: "וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ, וַיִּרְבּוּ וַיַּעַצְמוּ, בִּמְאֹד מְאֹד, וַתִּמָּלֵא הָאָרֶץ אֹתָם."

"**וָרָב.**" כְּמָה שֶׁנֶּאֱמַר *(יחזקאל טז, ז)*: "רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ, וַתִּרְבִּי, וַתִּגְדְּלִי, וַתָּבֹאִי בַּעֲדִי עֲדָיִים. שָׁדַיִם נָכֹנוּ, וּשְׂעָרֵךְ צִמֵּחַ, וְאַתְּ עֵרֹם וְעֶרְיָה."

"**וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.**"

"**וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים.**" כְּמָה שֶׁנֶּאֱמַר *(שמות א, י)*: "הָבָה נִתְחַכְּמָה לוֹ, פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרֶאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל שֹׂנְאֵינוּ, וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ."



Beware of the Fifth Column

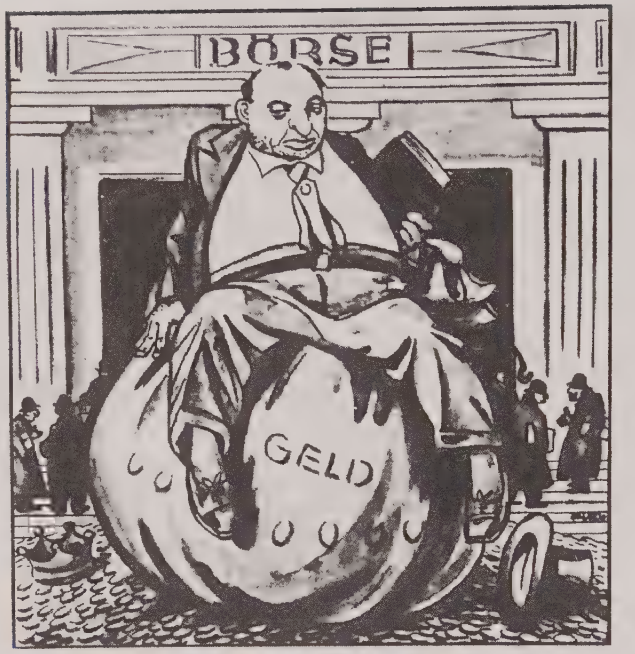
ERNEST HEMINGWAY deserves credit for having established *"fifth column"* as a term for secret subversives working within a country. The phrase was first uttered by General Mola, who said, during the Spanish Civil War, that he was commanding five columns in the assault on Madrid, four converging on the city from various directions "and the fifth column within the city." But Hemingway made the phrase famous in a play called *The Fifth Column*.

"The Egyptians 'bad-mouthed' our loyalty"

DON ISAAC ABRABANEL *(a Spanish and Portuguese statesman and later refugee from the Spanish Expulsion, 15th C.)* explained: "The Egyptians thought badly of us. They suspected us of being spies, and conspirators plotting a revolt against their rulers." Pharaoh himself created and manipulated this public image of the Jews in the eyes of his own people. He outsmarted his own nation.

Prejudice and I

Recount a story in which you were involved in unjust discrimination whether as a victim, a witness or a perpetrator. How do these examples compare to Egyptian persecution of strangers?



Nazi caricature of a Jewish stockbroker

A Rabbi Combats the Nazi Image of the Jew

OUTSIDE THE SYNAGOGUE in the ghetto, that is, in the newspapers, on the radio, in the speeches of the government people, wherever Jews listened, on the propaganda placards of the Nazi regime, in the cartoons of the anti-Semitic papers, the Jews were depicted as a non-person – ugly, immoral, uncreative, cowardly, useless and inferior. I had to tell the Jews from the pulpit in every single sermon that to be a Jew is to be beautiful, great, noble, and that we have every right to feel superior. (*For this reason, Afro-Americans in the 1960's emphasized that "black is beautiful"*).

It was most important for me to demonstrate to the people that I was not afraid of anything. It is difficult to imagine now how important it was to Jews sitting in the pews to listen to someone expressing himself **freely** and often brutally against the Nazi regime, in spite of the fact that two Gestapo men were always sitting in the first row. I especially remember preaching a sermon against *Der Stuermer*, the most violent anti-Semitic paper whose editor Streicher was later hanged after the Nuremburg trials. I took a copy of the paper with me to the pulpit. I opened it to a page on which were printed some of the vicious caricatures of Jews, and I said in my sermon: "Is this what we really look like? Look at yourselves and look at each other. Is this the true picture of Jews?"

(Rabbi Joachim Prinz, Berlin 1933)

Ancient Egyptian Oppression

"THEY PERSECUTED US" *(Deut. 26:6). "They put task masters over Israel to conscript their labor in order to persecute them with their burdens. They built for Pharaoh the garrison cities of Pitom* (House of the god Atum) *and Ra-meses* (Domain of the Son of the Sun god)" *(Exodus 1:11).*

"וַיְעַנּוּנוּ." כְּמָה שֶׁנֶּאֱמַר (שמות א, יא): "וַיָּשִׂימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם. וַיִּבֶן עָרֵי מִסְכְּנוֹת לְפַרְעֹה, אֶת פִּתֹם וְאֶת רַעַמְסֵס."

"THEY IMPOSED HARD LABOR ON US" *(Deut. 26:6). "The Egyptians worked the children of Israel harshly (be-farech)" (Exodus 1:13),* degrading us with back-breaking and spirit-crushing labor.

"וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה." כְּמָה שֶׁנֶּאֱמַר (שמות א, יג): "וַיַּעֲבִדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ."

Egyptian slaves making mud bricks mixed with straw and water, dried in wooden frames

Tomb of Rekhmire, 18th Century. B.C.E.

Rameses II (1290-1224 B.C.E.)

The Great Builder and the Greater Ego

Ruling the united kingdom of Egypt for 66 years was Rameses the Great, whose name means "born of *(meses)* the sun-god *(Ra)."* Using many Semitic laborers, he completed the temple of Karnak, and constructed the obelisks now located at the Place de la Concorde in Paris and in three squares in Rome.

The enormous statues of Rameses II which he constructed in Luxor epitomize in stone what the Egyptologists say of his character: "inordinately vain and ostentatious, the greatest of Egyptian boasters." Among his one hundred children, his thirteenth son, Merneptah (1224-1212 B.C.E.) later inscribed a stone stele, the first extra - Biblical evidence of the existence of the nation of Israel. There he boasts – prematurely it seems – that Israel has been conquered and wiped out forever.

(Moses and Egypt: Documentation of the movie The Ten Commandments, Henry Noerdlinger)

Midrash: Filling in the Gaps

WHILE THE BIBLE is short on concrete details, the Rabbinic midrash imaginatively reconstructs the daily pain and indignity of slavery from the hints in the text.

1. Why does the Torah use the rare term "**be-farech**" to describe the Egyptian harsh labor ?

Rabbi Elazar explained: Don't read *"be-farech"* – "with harshness" but *"be-ferach"* – "with soft speech," with a silvery tongue. Pharoah had already declared that the Egyptians must "outsmart" Israel. So he gathered all the children of Israel and gave them this "pitch:" "Please do me a favor today and give me a hand." Pharaoh took up a rake and a basket and began to make mud bricks. Everyone who saw him did likewise. Israel worked with him enthusiastically all day. When it grew dark, Pharoah appointed task masters over them to count up their bricks. "That," he announced, "will be your daily quota!"

(Tanhuma Buber, BeHaalotcha).

Ramses II (1290-1224 B.C.E.) with the snake crown and the royal scepter (Karnak, Egypt).

2. What does the Torah mean when it says, "Moshe went out to his kinsfolk and saw their burdens" *(Ex. 2:11)*?

Moshe saw a big burden on an old person and a small one on a young healthy person, a woman's task assigned to a man and a man's task assigned to a woman. He began to cry and say, "Oy! I feel so bad for them. I would give my life for them." So he would leave his royal retinue and go join his brothers and sisters. While pretending to be executing Pharoah's orders, he rearranged the burdens, helping each and every slave.

Seeing they had no time to rest, he went to plead their cause before Pharoah: "Any slave owner knows that if his slave doesn't rest one day a week, then he'll die." Pharoah replied: "Go and take care of this problem!" So Moshe enacted for them a weekly day of rest – Shabbat.

3. Why did God choose Moses? Once, while Moses, our Teacher, was tending [his father-in-law] Yitro's sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There, the lamb came across a pool and began to drink. As Moses approached the lamb, he said, "I did not know you ran away because you were thirsty. You are so exhausted!" He then put the lamb on his shoulders and carried him back. The Holy One said, "Since you tend the sheep of human beings with such overwhelming love - by your life, I swear you shall be the shepherd of My sheep, Israel."

(Exodus Rabba 2:2, [1:129])

From Resignation to Resistance

Ben Shahn, The Alphabet of Creation
© Estate of Ben Shahn/Licensed by VAGA, NY,NY

"וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת קֹלֵנוּ, וַיַּרְא אֶת עָנְיֵנוּ, וְאֶת עֲמָלֵנוּ, וְאֶת לַחֲצֵנוּ."

"וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבֹתֵינוּ." כְּמָה שֶׁנֶּאֱמַר *(שמות ב, כג)*:
"וַיְהִי בַיָּמִים הָרַבִּים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ. וַתַּעַל שַׁוְעָתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה."

"וַיִּשְׁמַע יְיָ אֶת קֹלֵנוּ." כְּמָה שֶׁנֶּאֱמַר *(שמות ב, כד)*:
"וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם, אֶת יִצְחָק, וְאֶת יַעֲקֹב."

"WE CRIED OUT TO THE LORD, THE GOD OF OUR FATHERS, GOD HEARD OUR VOICE, HE SAW OUR PERSECUTION, OUR TOIL, AND OUR OPPRESSION" *(Deut. 26:7)*.

"WE CRIED OUT TO THE LORD" *(Deut. 26:7)*. This was the turning point. *"After many, many days, the king of Egypt died. The children of Israel groaned from under the labor and cried out in protest. Their cry for help rose up to God from their labor"* *(Ex. 2:23)*.

"GOD HEARD OUR VOICE" *(Deut. 26:7)*.
Just as it says in Exodus : *"God HEARD their moans and God remembered the Divine covenant with Abraham and Isaac and Jacob"* *(Exodus 2:24)*.

"We Cried Out" – The Power of a Groan

THE HASSIDIC Rebbe of Gur says: The sigh, the groan and the crying out of the children of Israel from the slavery was the beginning of redemption. As long as they did not cry out against their exile they were neither worthy nor ready for redemption *(Menachem HaCohen)*.

"Hope is saying 'No'!"

PRESIDENT HAVEL of the Czech Republic (playwright and former prisoner in communist Czechoslovakia): "Hope is saying 'no' to the world immediately experienced. Optimism is the belief that things will be different, will be better."

Internal Exile

THE MAGGID OF ZLOTSHOV said: "When the Jews are in exile, the exile enters into them and they refuse to leave the exile and be redeemed. It was for this reason that the Holy One, Blessed be He, had to make Pharaoh a cruel king so that *'with a strong hand he would expel them from his country'* *(Ex. 6:1)*. This is what we say in the Haggadah: 'Had the Holy One, Blessed be He, not taken our fathers out of Egypt, we and our children, and our children's children, would have been enslaved' – to this very day we would have been living by the fleshpots of Egypt."

"Our Oppression": Slavery and Patience

Waitings

The waitings which make up the life of a slave:
first he waits for a spokesman
and for plagues
to plead his cause,
then he waits for the waters
to open before him,
then he waits for the desert storms
to name themselves,
then (being a slave) he asks in his heart:
why did I wait for the parting of the waters?
why did I wait for all this uproar and these burnings?
then (being a slave) he waits for answers.

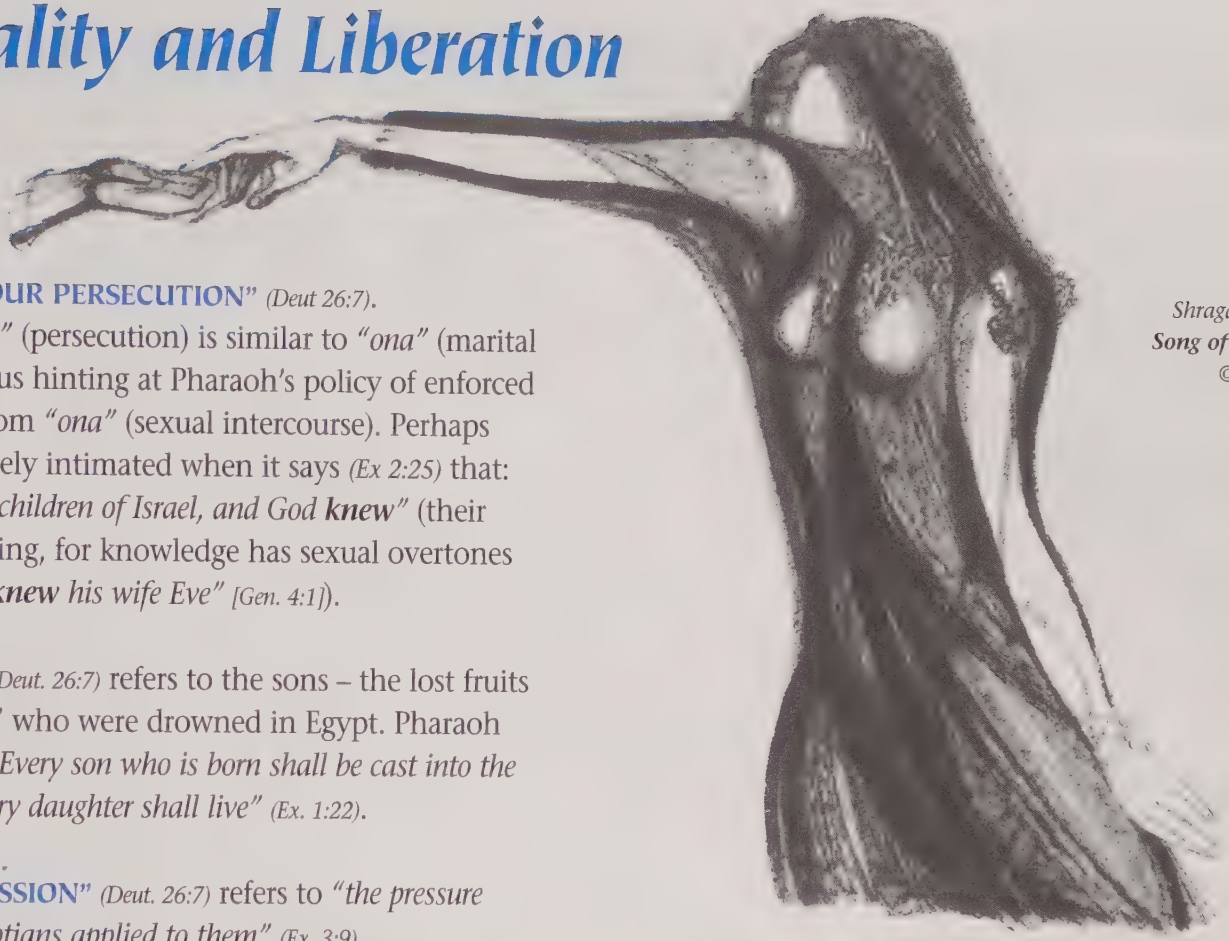
Stanley Chyet

R. Hanoch-Henich of Alexander added: "This was the real meaning of the exile of Israel in Egypt: they learned to tolerate the evil decrees, and became accustomed to Pharaoh" *(Menachem HaCohen)*.

Tears to Hide Our Tears

ONE OF THE TROUBLES in Egypt was that we could not cry and complain for we were surrounded with enemies looking for an excuse to harm us. But when the king of Egypt died and everyone lamented his death in processions all over the city, then we could safely cry over our own troubles. We groaned and wept with the Egyptians. While they thought we were mourning the death of the king, no one could accuse us of wrongdoing. Yet God knew the true reason of our tears *(Meam Loez)*.

Sexuality and Liberation



Shraga Weil,
Song of Songs
© 1968

"GOD SAW OUR PERSECUTION" *(Deut 26:7).*
The root *"oni"* (persecution) is similar to *"ona"* (marital intimacy), thus hinting at Pharaoh's policy of enforced abstention from *"ona"* (sexual intercourse). Perhaps that is delicately intimated when it says *(Ex 2:25)* that: *"God saw the children of Israel, and God* ***knew****"* (their marital suffering, for knowledge has sexual overtones as in *"Adam* ***knew*** *his wife Eve" [Gen. 4:1]*).

"OUR TOIL" *(Deut. 26:7)* refers to the sons – the lost fruits of our "labor" who were drowned in Egypt. Pharaoh proclaimed: *"Every son who is born shall be cast into the Nile, while every daughter shall live" (Ex. 1:22).*

"OUR OPPRESSION" *(Deut. 26:7)* refers to *"the pressure which the Egyptians applied to them" (Ex. 3:9).*

"**וַיַּרְא אֶת עָנְיֵנוּ.**" זוֹ פְּרִישׁוּת דֶּרֶךְ אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר *(שמות ב, כה)*: "וַיַּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל. וַיֵּדַע אֱלֹהִים."

"**וְאֶת עֲמָלֵנוּ.**" אֵלּוּ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר *(שמות א, כב)*: "כָּל הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ, וְכָל הַבַּת תְּחַיּוּן."

"**וְאֶת לַחֲצֵנוּ.**" זֶה הַדְּחַק. כְּמָה שֶׁנֶּאֱמַר *(שמות ג, ט)*: "וְגַם רָאִיתִי אֶת הַלַּחַץ, אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם."

ZPG – Zero Population Growth

THE MIDRASH COMMENTS that Pharaoh's decree – throwing the male babies into the Nile – demoralized the Jewish leadership. Amram, future father of Moses, leader of his generation, divorced his wife Yocheved, and declared that all couples should now refrain from marriage because there was no point any more in bearing children. The midrash says that Amram was opposed by his young daughter Miriam. We give here a free adaptation of their midrashic dialogue:

Miriam: Where are you going with those leaflets?

Amram: We're holding the founding meeting of the Jewish ZPG society. All Jews must stop having babies.

Miriam: But you always said you wanted a big family? Look how much we all love my baby brother Aaron!

Amram: That was before Pharaoh issued these horrible decrees. He says that all baby boys must be thrown into the Nile. I'm not going to bring a baby into the world to suffer such a horrible fate! Even if he somehow escapes - what kind of life does this world offer him other than endless slavery and indignity?

Miriam: But you're worse than Pharaoh!

Amram: How dare you make such an accusation!

Miriam: But it's true! Pharaoh has only decreed against the male children. If your efforts are successful, not even female babies will be born!

Amram: But what good are females without the males?

Miriam: That's what you and that stupid chauvinist Pharaoh think! But in God's eyes all represent the image of God. Perhaps through the merit of righteous women we will be redeemed. At any rate we have to keep on making Jewish babies no matter how dark the prospects – and leave the rest up to God.

Amram: You know, that makes sense. I'm going to call off the meeting. Go tell Mommy we'll be drinking our best wine at dinner tonight.

Sexuality and Liberation

THE EGYPTIANS' expressed purpose in enslaving Israel was to drastically cut their birth rate. The hard labor in the fields exhausted the slaves physically and spiritually. According to a Rabbinic midrash, it was the women who resisted the intent of the decree. They used their sexuality to arouse their husbands, and so re-ignite the fundamental will to life:

"When Israel performed hard labor in Egypt, Pharaoh decreed that the men must not sleep in their homes, so that they would not engage in sexual relations. R. Shimon bar Halafta said: What did the daughters of Israel do? They went down to draw water from the Nile and God would bring little fish into their jars. They cooked some of the fish and sold the rest, buying wine with the proceeds. Then they went out to the fields and fed their husbands. After eating and drinking, the women would take out bronze mirrors and look at them with their husbands. The wife would say "I'm prettier than you," and the husband would reply, "I'm more beautiful than you." Thus they would arouse themselves to desire and they would then "be fruitful and multiply."

Years later, when God told Moses to build a tabernacle in the desert, all Israel came to volunteer beautiful things. Some brought gold and silver. The women said, "What do we have, to donate to the tabernacle?" They took their bronze mirrors and brought them to Moses.

At first, Moses became angry and refused to accept the mirrors since their function is to arouse jealousy and sexual desire. God said to Moses: "Moses, do you dare scorn these mirrors? They are more precious to Me than all the other donations, because through these mirrors the women gave birth in Egypt to all these multitudes. Take them and make them into the bronze basin, with which the priests will purify themselves" *(Tanhuma Pikudei 9).*

The Bedrooms of Israel

PHARAOH HAD ENTERED the bedrooms of Israel. The birthing beds of Hebrews were matters of state. The Hebrew womb had fallen under the heel of Pharaoh.

(Moses, Man of the Mountain, by Zora Neale Hurston, an Afro-American novelist, 1920's)

Discrimination?

Discuss: are women still oppressed in contemporary society? What should liberation mean today?

The Ten Plagues

עֶשֶׂר מַכּוֹת

God's Strong Hand, His Outstretched Arm, and His Little Finger

1. ***The main ceremony*** *of removing ten drops of wine for the Ten Plagues is on page 98. (Some may wish to skip directly to that climax of the lengthy Rabbinic discussion of the Ten Plagues).*

2. ***The Rabbis*** *debated about the Ten Plagues:*

On the one hand, they were a necessary instrument of liberation and a just punishment for Egyptian cruelty. Yet, on the other, they involved the suffering of fellow human beings. The meaning of suffering and its lessons for the victim and the oppressor are explored here.

"GOD TOOK US OUT OF EGYPT WITH A STRONG HAND, AND AN OUTSTRETCHED ARM, WITH AWESOME POWER, SIGNS AND WONDERS" *(Deut. 26:8).*

"GOD TOOK US OUT" *(Deut. 26:8)* – **Not** by the hands of an angel, **Not** by the hands of a seraph, **Not** by the hands of a messenger, **But** the Holy One Blessed Be He Himself in His own Glory. Just as it says, *"I will pass through the land of Egypt, and I will strike down every first born in Egypt, both human and beast, I will execute judgment on all the gods of Egypt, I am God"* *(Ex. 12:12).*

"WITH A STRONG HAND" refers to an epidemic of animal disease *(dever)* – the fifth plague. *"The **hand** of the Lord will strike your livestock in the fields – the horses, the donkeys, the camels, the cattle, and the sheep – with a very severe disease"* *(Ex. 9:3).*

"וַיּוֹצִאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבִזְרֹעַ נְטוּיָה, וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמוֹפְתִים."

"וַיּוֹצִאֵנוּ יְיָ מִמִּצְרַיִם." לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שָׁלִיחַ, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ. שֶׁנֶּאֱמַר *(שמות יב, יב)*:
"וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ."

"וְעָבַרְתִּי בְאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה"–אֲנִי וְלֹא מַלְאָךְ. "וְהִכֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם"–אֲנִי וְלֹא שָׂרָף. "וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים"–אֲנִי וְלֹא הַשָּׁלִיחַ. "אֲנִי יְיָ"–אֲנִי הוּא וְלֹא אַחֵר.

"בְּיָד חֲזָקָה." זוֹ הַדֶּבֶר. כְּמָה שֶׁנֶּאֱמַר *(שמות ט, ג)*:
"הִנֵּה יַד יְיָ הוֹיָה, בְּמִקְנְךָ אֲשֶׁר בַּשָּׂדֶה,
בַּסּוּסִים בַּחֲמֹרִים בַּגְּמַלִּים, בַּבָּקָר וּבַצֹּאן,
דֶּבֶר כָּבֵד מְאֹד."

A Pacifist Interprets the Midnight Plague

Rabbi Aaron Samuel Tamares
(Lithuanian Orthodox rabbi, early Zionist and pacifist, 1869-1931)

"For I will go through the land of Egypt in that night" *(Ex. 12:12)* – **"I and not an intermediary."** Now obviously the Holy One, blessed be He, could have given the children of Israel the power to avenge themselves upon the Egyptians, but He did not want to sanction the use of their fists for self-defense even at that time. At that moment they might merely have defended themselves against evil-doers, but **in the end defenders become aggressors**.

"It came to pass at midnight" *(Ex. 12:29)*. The Holy One, blessed be He, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events. For that reason **midnight**, the darkest hour, was designated as the time for the deeds of vengeance, and the children of Israel were warned not to step outside their houses at that hour.

"... None of you shall go out of the door of their house until the morning ... that there not be in your midst the plague of the destroyer" *(Ex. 12:22-23)*. The language itself is very precise. Your abstention from any participation in the vengeance upon Egypt will prevent the plague of vengeance from stirring the power of the **destroyer** which is in you yourselves.

The Tenth Plague — *Leon Baxter*

Egyptology and the "gods"

"I will punish all the gods of Egypt, I am the Lord" *(Ex. 12:12)*.

By attacking the gods of Egypt and disrupting the cosmic order established on earth by the god **Ra**, the ten plagues delegitimized Pharaoh, who claimed to be the divine king bearing the name "Son of Ra." Pharaoh's query – *"Who is the Lord, that I should heed his voice"* (Ex. 5:2) – is answered pointedly by the "hand of God," an idiom meaning in ancient Egyptian, "a plague".

Many of the plagues strike at the domains particular to Egyptian deities. One Rabbinic midrash exemplifies this idea: "Why did the first plague turn the Nile into blood? For Pharaoh and the Egyptians worshipped the Nile. So God said: Go and strike their god until he bleeds" *(Tanchuma, Shmot Rabbah 9)*. **Hapi** was the Egyptian god of the Nile. The second plague struck at **Heket** the god who took the shape of a frog. The fifth plague, cattle disease, attacked the gods **Hathor** (cow) and **Apis** (bull). The ninth plague, darkness, triumphed over the sun god **Ra**. Finally, the tenth showed the vulnerability of Pharaoh himself, the son of the Sun god. The Torah can well pun on the name of Egypt's supreme god "Ra" and call him "ra'a," the source of evil *(Ex. 10:10)*.

An Outstretched Arm

וּבִזְרוֹעַ נְטוּיָה

According to *an Afghani Jewish custom, the leader of the seder raises the bone (**zeroa**) from the seder plate as a symbol of God's outstretched arm (**zeroa**).*

"WITH AN OUTSTRETCHED ARM" *(zeroa)* – refers to God's sword (as a metaphor for the plague of the first born) just as it does elsewhere: *"David woke up and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, **outstretched** against Jerusalem" (I Chronicles 21:16).*

(David had sinned and his realm was punished with a plague of death. The verse describes the moment when the plague stopped, and the spot was then consecrated as the site for the future Temple).

"**וּבִזְרוֹעַ נְטוּיָה.**" זוֹ הַחֶרֶב. כְּמָה שֶׁנֶּאֱמַר (דה"א כא, טז): "וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלִַם."

"WITH AWESOME POWER" refers to the revelation of God's power to our very eyes. That is just what Moshe tells Israel: *"Did a God ever before attempt to come and extract one nation for himself from the midst of another nation by prodigious acts, by signs and wonders, by war, by a strong hand, an outstretched arm **and awesome power**, as the Lord your God did for you in Egypt before your very eyes?" (Deut. 4:34).*

"**וּבְמוֹרָא גָּדוֹל.**" זֶה גִּלּוּי שְׁכִינָה. כְּמָה שֶׁנֶּאֱמַר (דברים ד, לד): "אוֹ הֲנִסָּה אֱלֹהִים, לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי, בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים, כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ ".

"WITH SIGNS" refers to the staff, as God told Moshe: *"Take the staff in your hand to do **signs** with it" (Ex. 4:17).*

"**וּבְאֹתוֹת.**" זֶה הַמַּטֶּה, כְּמָה שֶׁנֶּאֱמַר (שמות ד, יז): "וְאֶת הַמַּטֶּה הַזֶּה תִּקַּח בְּיָדֶךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת הָאֹתֹת."

Giving a Helping Hand

Just as God showed compassion to the Jews when they were strangers in Egypt, so all of us are commanded to imitate God's active concern for the poor, the persecuted and the outsider. Ask the participants to describe examples of how people have helped refugees, the mistreated and the "other" in society.

Otto Geismar, 1927

"Even Harsher"

Ask someone to name a very harsh task and explain why it is so difficult especially for him. Ask the next one to name an even harsher, more embittering, more humiliating task and explain the choice.. If you were a slave, what would you hate most?

Suffering and its Lessons

When we dwell on being victims, then those memories may either corrupt us or help us grow in empathy for others. Consider the negative effects of suffering: self-pity, dreams of vengeance, self-righteousness and self-blame. Often one loses the ability to feel for others since "I suffered much worse."

Yet the Torah seeks to extract positive lessons from our persecution in Egypt: activism, hope, solidarity among victims and empathy for the other, "for you were strangers in the land of Egypt."

Compare and contrast Pharaoh's and God's advice to their children below:

Pharaoh's Advice

HEARKEN TO THAT which I say to you ...
Harden yourself against all subordinates.
The people give heed to him who terrorizes them.
Approach them not alone.
Fill not your heart with a brother,
Know not a friend,
Nor make for yourself intimates,
Wherein there is no end.
When you sleep,
Guard for yourself your own heart,
For a man has no people.
In the day of evil,
I gave to the beggar.
I nourished the orphan.
I admitted the insignificant,
As well as him who was of great account.
But he who ate my food made insurrection.
He to whom I gave my land, aroused fear therein. *(Pharaoh Amenemhet, 1780 B.C.E)*

God's Advice

WHEN A STRANGER resides with you in your land, you shall not wrong him.
The stranger who resides with you shall be to you as one of your citizens.
You shall love him as yourself, for you were strangers in the land of Egypt.
I, the Lord, am your God who freed you from the land of Egypt *(Leviticus 19:33-36)*.
You shall not subvert the rights of your needy in their disputes *(Ex. 23:6)*.
You shall have one law for all of you.
The same for both stranger and citizen for I, the Lord, am your God *(Lev. 24:22)*.
When you reap the produce of your land, you must not harvest the corners of your field nor gather the fallen sheaves. Leave them for the poor and the stranger.
I, the Lord, am your God *(Lev. 23:22)*.
You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers *(Ex. 22:9)*.

God's Finger and the Sixteen Drops

אֶצְבַּע אֱלֹהִים

It is a medieval *custom to dip one's finger in the seder's second cup of wine and to remove sixteen drops of wine. As each plague is recited we decrease our own joy, drop by drop, as we recall the enemy's pain. Besides the* ***ten plagues****, the extra six drops correspond to the three prophetic plagues mentioned by the prophet Joel –* ***blood, fire and smoke*** *– and the three word abbreviation of the ten plagues invented by Rabbi Yehuda –* ***d'tzach, adash, b'achab****.*

"WITH WONDERS" refers to the plagues of blood, fire and smoke that are recalled by the prophet Joel: "Before the great and terrible day of the Lord comes, I will set wonders in the sky and on earth ... ***blood, fire, pillars of smoke! Da-am*** (drop of wine) ***va-eish*** (drop) ***v'teemrot ashan*** (drop)! The sun shall turn to darkness and the moon into blood" *(Joel 3:3)*.

"וּבְמוֹפְתִים." זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר *(יואל ג, ג)*: "וְנָתַתִּי מוֹפְתִים, בַּשָּׁמַיִם וּבָאָרֶץ:

דָּם, וָאֵשׁ, וְתִימְרוֹת עָשָׁן.

Alluding to Ten:

The Rabbis offer an additional midrash on the verse from Deuteronomy 26:8: *"God took us out of Egypt with a strong hand, and an outstretched arm, with awesome power; signs and wonders."* This midrash allowed them to find allusions to all of the ten plagues:

"WITH A **strong hand**"	– two!	דָּבָר אַחֵר. "בְּיָד חֲזָקָה"	שְׁתַּיִם.
"with an outstretched arm"	– two!	"וּבִזְרֹעַ נְטוּיָה"	שְׁתַּיִם.
"with awesome power"	– two!	"וּבְמוֹרָא גָּדוֹל"	שְׁתַּיִם.
"with signs"	– two!	"וּבְאֹתוֹת"	שְׁתַּיִם.
"with wonders"	– two!	"וּבְמוֹפְתִים"	שְׁתַּיִם.

That equals ten.

Otto Geismar, 1927

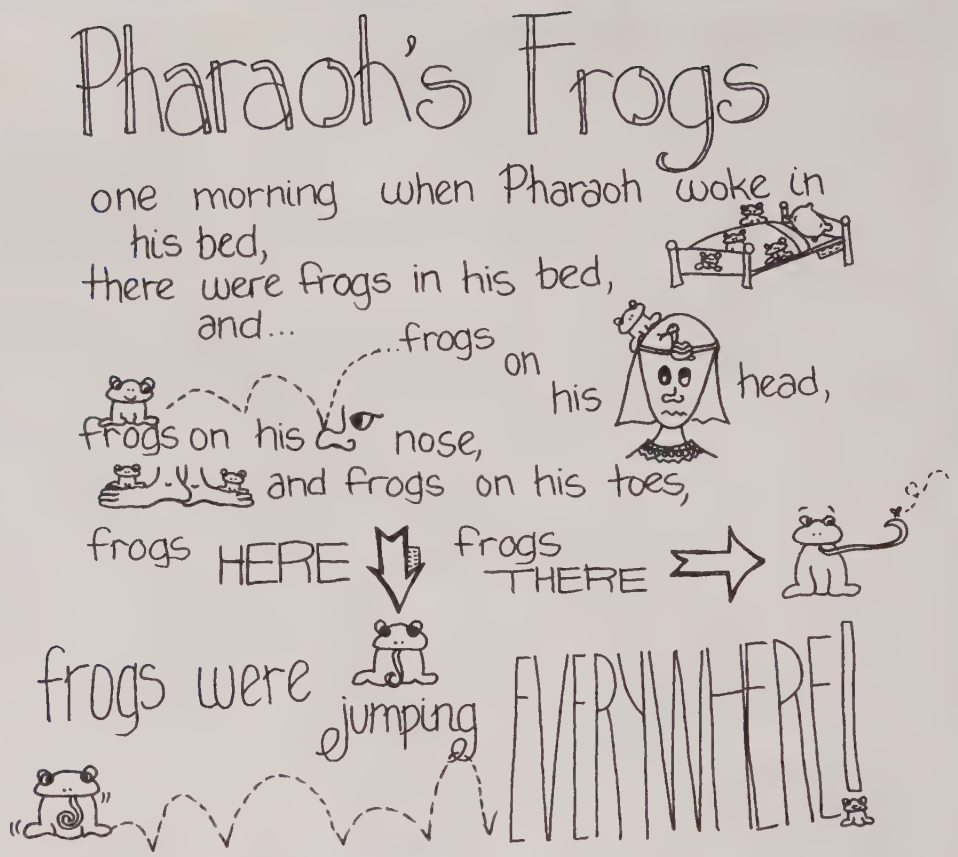
The Little Finger and the Itchy Lice

THE FINGER USED to remove the wine recalls the metaphor used by Pharaoh's magicians who could not rid themselves of the plague of lice. Unable to alleviate the third plague with all their incantations, they acknowledged:
"This must be the Finger of God" *(Ex 8:15)*.

Games of the Ten Plagues

1. Pantomime
Prepare cards with the name or picture of one of the ten plagues. Let ten participants at the seder choose a card out of a hat and present a pantomime of the plague while the others try to guess the name of the plague. (Try using its Hebrew name). You may let the children do the pantomime and the adults guess.

2. "The Yukkiest Plague"
Divide the children into three groups. Each group will be given as a theme either blood, frogs, or wild animals (the first, second, and fourth plague). They have five to ten minutes to prepare a short play. The adults may judge and award an Oscar (or better a "Moses") for the most vivid, original, and devastating presentation.



The Ecology of Plagues

R. YEHUDA HALEVI, the 12th C. Spanish physician and poet, explained the division of plagues into twos:

Two plagues from the water (blood and frogs from the Nile);

Two plagues from the earth (lice and wild animals);

Two plagues from air-carried infections (plague and boils);

Two plagues from air-carried damages (hailstorms and locusts);

Two plagues from supernatural acts (darkness caused by an eclipse and the plague of the first born).

Recount the Plagues

Recount the plagues that have struck this year and for each remove a drop of wine from one's cup of joy. Some families recount ecological plagues at this point.

The Ten Plagues

עֶשֶׂר מַכּוֹת

The Holy One Blessed Be He brought **ten plagues** on the Egyptians in Egypt. These are the ten :

אֵלּוּ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

1. ***Da-am*** *(drop of wine)*	Blood	1. דָּם
2. ***Tz'far-dei-ah*** *(drop)*	Frogs	2. צְפַרְדֵּעַ
3. ***Kee-neem*** *(drop)*	Lice	3. כִּנִּים
4. ***Ah-rov*** *(drop)*	Wild beasts (or insects)	4. עָרוֹב
5. ***Deh-ver*** *(drop)*	Cattle plague	5. דֶּבֶר
6. ***Sh'cheen*** *(drop)*	Boils	6. שְׁחִין
7. ***Ba-rad*** *(drop)*	Hail	7. בָּרָד
8. ***Ar-beh*** *(drop)*	Locust	8. אַרְבֶּה
9. ***Cho-shech*** *(drop)*	Darkness	9. חֹשֶׁךְ
10. ***Ma-kat B'cho-rot*** *(drop)*	Death of the Firstborn	10. מַכַּת בְּכוֹרוֹת

Rabbi Yehuda used to abbreviate them as an acrostic :

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

D-Tza-Kh *(drop)*	*(**Da**-am/**Tz**efar-dei-ah/**K**ee-neem)*	דְּצַ"ךְ
A-Da-Sh *(drop)*	*(**Ah**-rov/**Deh**-ver/**Sh**'cheen)*	עֲדַ"שׁ
B'-A-Cha-B *(drop)*	*(**Ba**-rad/**Ar**-beh/**Cho**-shech/Makat **B**'chorot)*	בְּאַחַ"ב.

"Let my People Go"

An African-American Spiritual

Sing:
When Israel was in Egypt's land,
"Let My people go" *(Ex. 5:1)*.
Oppressed so hard they could not stand,
"Let My people go."

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: "Let My people go."

Thus said the Lord, bold Moses said,
"Let My people go."
If not, I'll smite your first-born dead,
"Let My people go."

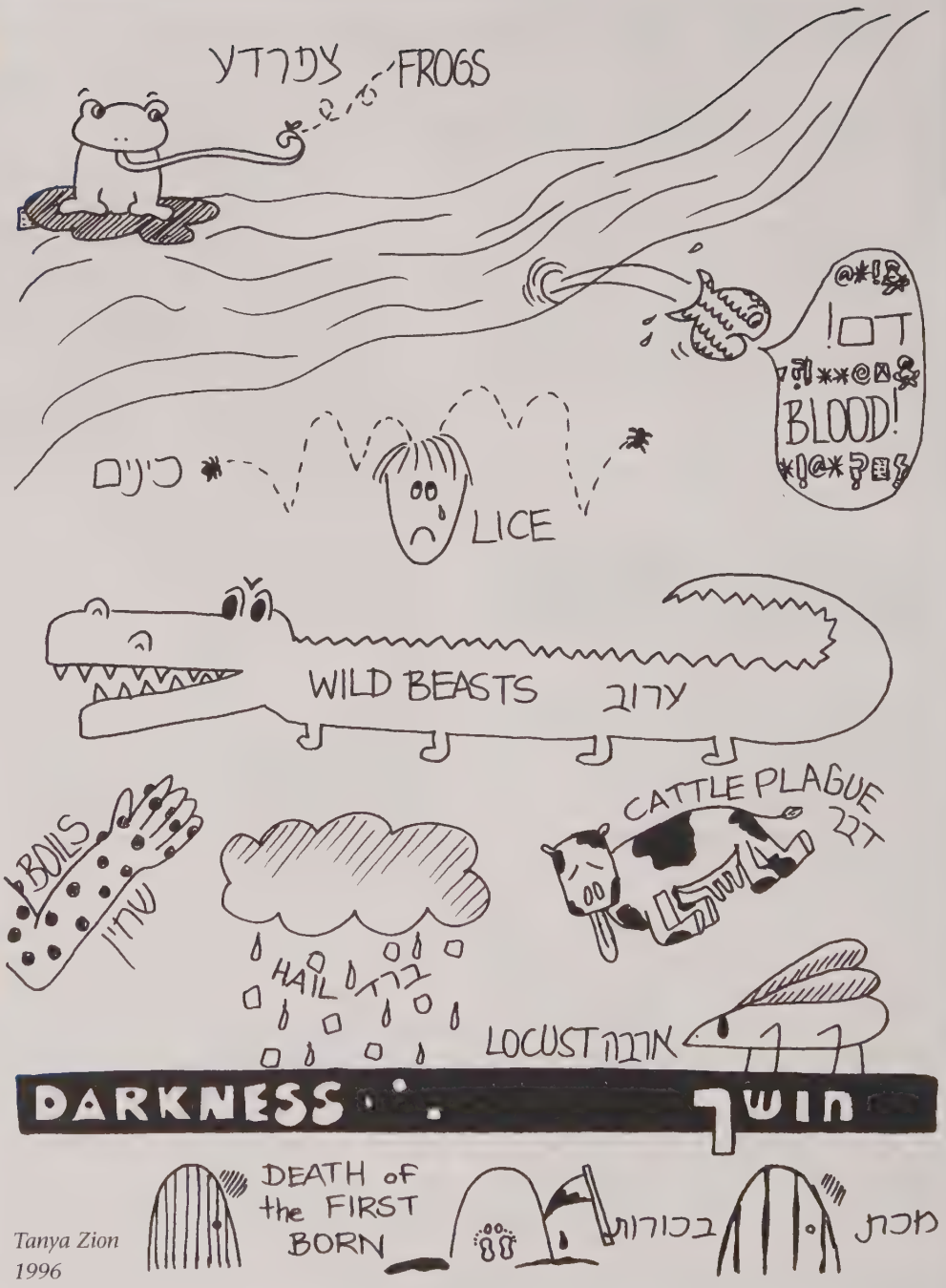
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: "Let My people go."

No more shall they in bondage toil,
"Let My people go. "
Let them come out with Egypt's spoil,
"Let My people go."

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: "Let my people go."

"Black Moses"

HARRIET TUBMAN escaped in 1849 from her plantation in Maryland with the help of the "Underground Railroad." Soon she became a major "conductor" bringing more than 300 slaves to freedom. Despite the high price on her head, her faith in God gave her the courage to persist and earn the nickname "Moses of her people."



Tanya Zion
1996

Should We Feel Joy at the Downfall of Our Enemies?

"בְּאַבְדַ רְשָׁעִים רְנָה"

1. ***The spilling*** *of the sixteen drops has been understood traditionally in opposite ways. Either it signifies sympathy for the enemy Egyptians who suffered as a result of the painful process of liberating the Jews from Egyptian tyranny; or it reaffirms the righteous vengeance of God's sword exercising judgment against a relentless, cruel and stubborn oppressor.*

2. ***We have arrayed*** *contrasting views: on the right, the joys of just punishment and on the left, the need for restraint on vengeful feelings. You may wish to read responsively the contrasting speeches of Shylock (5) and Yitzchak Rabin (5).*

3. ***Discuss*** *to what extent these statements reflect your feelings about Arab terrorists, contemporary Egyptians, Nazis, or criminals in general.*

On One Hand: The Joys of Justice

1. "When the wicked perish, There are shouts of joy!" *(Proverbs 11:10).*

2. The Song of the Red Sea

"Israel saw the Egyptians dead on the shore of the sea ... Then Moshe and Israel sang to the Lord: ... Your right hand, Lord, shatters the Foe.
The Foe said: 'I will pursue, I will overtake, I will divide the spoil. My desire shall have its fill of them. I will bare my sword;' ... But You, God, made your wind blow, the sea covered them" *(Ex. 14:31; 15:1,9-10).*

3. President Abraham Lincoln

"If every drop of blood drawn by the lash must be paid by one drawn by the sword, still must it be said, 'The judgments of the Lord are true and righteous altogether.'"
(Psalm. 19; Second Inaugural Address, 1865).

Rabbi Jacob Halevi Moulin *(15th C., Germany, an era of pogroms and expulsions)*

"The **sixteen drops** refer to the **sixteen facets** of God's avenging sword."

4. Rabbi Shalom from Noitch

On the seventh day of Pesach (the anniversary of the crossing of the Red Sea), one should be sure to add the phrase "the day of our joy" *(simchatenu)* to the Kiddush, for the Egyptians were drowned in the sea.

5. Shylock

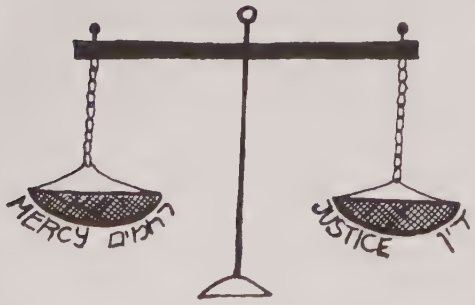
"My Revenge! He hath disgraced me,
and hind'red me half a million;
laughed at my losses, mocked at my gains, scorned my nation,
thwarted my bargains, cooled my friends, heated mine enemies –
and what's his reason? I am a Jew.
Hath not a Jew eyes?
Hath not a Jew hands, organs, dimensions, senses, affections, passions?
fed with the same food,
hurt with the same weapons,
subject to the same diseases,
healed by the same means,
warmed and cooled by the same winter and summer as a Christian is?
If you prick us, do we not bleed?
If you tickle us, do we not laugh?
If you poison us, do we not die?
And if you wrong us,
shall we not revenge?
If we are like you in the rest,
we will resemble you in that.
If a Jew wrong a Christian,
what is his humility? **Revenge.**
If a Christian wrong a Jew, What should his sufferance be by Christian example?
Why, **revenge**!
The villainy you teach me I will execute, and it shall go hard but I will better the instruction.
(William Shakespeare, "The Merchant of Venice", 1597).

On the Other Hand: Restraints on Revenge

1. "If your enemy falls,
Do not celebrate.
If he trips,
Let not your heart rejoice"
(Proverbs 24:17).

2. Rabbi Yochanan
"God is not happy at the downfall of the wicked. ... When the angels tried to sing songs of praise to God at the Red Sea, God silenced them: '**My handiwork, my human creatures, are drowning in the sea and you want to sing a song of praise?**'" *(T.B. Megillah 10b).*

3. Don Isaac Abrabanel
(refugee of the Expulsion from Spain, 1492)
"By spilling a drop of wine, from the Pesach cup for each plague, we acknowledge that our own joy is lessened and incomplete. For our redemption had to come by means of the punishment of other human beings. Even though these are just punishments for evil acts, it says '**Do not rejoice at the fall of your enemy**'" *(Proverbs 24:17).*



"בִּנְפֹל אוֹיִבְךָ, אַל תִּשְׂמָח"

4. Rabbi Simcha Cohen from Divinsk
(Lithuanian Talmudist)
"The Torah never mentions 'joy' in relation to the holiday of Pesach as it does for Shavuot and Sukkot. On Pesach – unlike the other pilgrimage holidays – we do not recite all the Psalms of Hallel (except the first day) because as Shmuel quotes from Proverbs: *In the downfall of your enemy, do not rejoice.* **We celebrate the Exodus from Egypt, not the downfall of the Egyptians."**

5. Chief of Staff, General Yitzhak Rabin, **Six Day War, June 1967**
(later Prime Minister of the State of Israel – 1974-1975, 1992-1995)
"War is harsh and cruel, filled with blood and tears. While the joy of victory seized the whole people, among the community of fighters themselves there is a strange phenomenon: they cannot celebrate whole-heartedly. There is a large measure of sadness, of shock, mixed into their festivities. Some fighters cannot celebrate at all. The frontline soldiers saw with their own eyes – not only the glory of victory, but also its price – their fellow fighters fell at their sides in pools of blood. I know that the price paid by the enemy also touched a deep place in the hearts of many. **Perhaps the Jewish people has never been educated and never become accustomed to the joy of the conqueror. Therefore, our victory is received with mixed feelings."**

Bruria and the Hoodlums

A gang of hoodlums lived in Rabbi Meir's neighborhood and they used to torment him endlessly. Rabbi Meir prayed for their death. His wife Bruria said to him: "How did you reach such a decision?" He replied: "The Bible says, *'Let sins be obliterated from the earth'* " *(Psalms 104:35).* She answered: "Is it written 'sinners?' The verse says *'sins'.* Look further to the end of the verse: *'....And the wicked will be no more'* *(Psalms 104:35).*
Since all sins will be obliterated, then of course *'the wicked will be no more.'*
Therefore, pray that these hoodlums repent and then they will not be *'wicked'* anymore."
Rabbi Meir prayed for them and they indeed mended their ways.
(2nd C. Eretz Yisrael, Babylonian Talmud, Berachot 10a)

Reflections on Vengeance

"You shall not take vengeance nor bear a grudge against your people. Rather you shall love your neighbor as yourself, I am the Lord" *(Leviticus 19:18-19).*

"Whoever takes vengeance destroys his own house" *(R. Papa, T.B. Sanhedrin 102 b.)*

"Don't say, since I have been humiliated; let my neighbor be humiliated also. Know! It is the image of God, you would be humiliating in your neighbor" *(Ben Azzai, Tanhima Gen. R. 24:7).*

"This shall be our revenge! We shall revive what they kill, and raise what they topple...This is the banner of our vengeance and its name is Jerusalem" *(Peretz Smolenskin, Zionist, 1882).*

Midrashic Supplement

Multiplying the Ten Plagues: Three Numerical Riddles

250 מַכּוֹת

1. RABBI YOSSI the Galilean posed the riddle: "How do you know that God struck the Egyptians with only **10 blows** in Egypt, while God struck them with **50 blows** at the Red Sea?"

Solution: In Egypt God used **1 finger** just as *"the Egyptian magicians said to Pharaoh: This (plague) is the finger of God" (Ex. 8:15)*. But at the Red Sea, God used the **whole hand**. *"Israel saw the **great hand** that God used against Egypt" (Ex. 14:31)*.
Logically, if **1 finger** produced **10** plagues in Egypt, then a whole hand (5 fingers) produced **50** plagues at the Red Sea.

2. RABBI ELIEZER posed the riddle: "How do you know that each of the 10 plagues in Egypt was really **4** plagues rolled into one?"

Solution: In Psalms 78:49 God's burning anger at the Egyptians is described with **4** extra synonyms: (1) *"wrath;"* (2) *"indignation;"* (3) *"trouble;"* and (4) *"a band of deadly messengers."* Each of the plagues must have four dimensions. Logically, God struck **40** blows (4 x 10) in Egypt (using just one finger) and **200** blows (4 x 10 x 5) at the Sea (using his whole hand).

3. RABBI AKIBA posed the riddle: "How do you know that each of the **10** plagues in Egypt was really **5** plagues rolled into one?"

Solution: In Psalms 78:49 we must figure **5** synonyms for anger expressed in each plague: *"(God) inflicted: (1) His burning anger upon them; (2) wrath; (3) indignation; (4) trouble; and (5) a band of deadly messengers."* Logically, God struck **50** blows (5 x 10) in Egypt (using just one finger) and **250** blows (using his whole hand).

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן אַתָּה אוֹמֵר, שֶׁלָּקוּ הַמִּצְרִים בְּמִצְרַיִם עֶשֶׂר מַכּוֹת, וְעַל הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת?

בְּמִצְרַיִם מָה הוּא אוֹמֵר? "וַיֹּאמְרוּ הַחַרְטֻמִּם אֶל פַּרְעֹה, אֶצְבַּע אֱלֹהִים הִוא" (שמות ח, טו).
וְעַל הַיָּם מָה הוּא אוֹמֵר? "וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה, אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירְאוּ הָעָם אֶת יְיָ. וַיַּאֲמִינוּ בַּיְיָ, וּבְמֹשֶׁה עַבְדּוֹ". (שמות יד, לא) כַּמָּה לָקוּ בְּאֶצְבַּע – עֶשֶׂר מַכּוֹת. אֱמוֹר מֵעַתָּה, בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת, וְעַל הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה, שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, הָיְתָה שֶׁל אַרְבַּע מַכּוֹת?

שֶׁנֶּאֱמַר (תהילים עח, מט): "יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וָזַעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים." עֶבְרָה, אַחַת. וָזַעַם, שְׁתַּיִם. וְצָרָה שָׁלֹשׁ. מִשְׁלַחַת מַלְאֲכֵי רָעִים, אַרְבַּע: אֱמוֹר מֵעַתָּה, בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת, וְעַל הַיָּם לָקוּ מָאתַיִם מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר: מִנַּיִן שֶׁכָּל מַכָּה וּמַכָּה, שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, הָיְתָה שֶׁל חֲמֵשׁ מַכּוֹת?

שֶׁנֶּאֱמַר: "יְשַׁלַּח בָּם חֲרוֹן אַפּוֹ, עֶבְרָה וָזַעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים." חֲרוֹן אַפּוֹ, אַחַת. עֶבְרָה, שְׁתַּיִם. וָזַעַם, שָׁלֹשׁ. וְצָרָה, אַרְבַּע. מִשְׁלַחַת מַלְאֲכֵי רָעִים, חָמֵשׁ. אֱמוֹר מֵעַתָּה, בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת, וְעַל הַיָּם לָקוּ חֲמִשִּׁים וּמָאתַיִם מַכּוֹת.

So Many Plagues?

SINCE GOD could have removed Israel from Egypt in one swift act of liberation, what was the point of prolonging the process – ten plagues and then trapping the Egyptians in the Red Sea?

God answers this query in the Torah. *"I could have stretched forth My hand and stricken you (Pharaoh) and your people ... and you would have been effaced from the earth. Nevertheless, I have spared you for this purpose"* (Ex. 9:15-16). *"I will multiply My signs and marvels in the land of Egypt ... and the Egyptians will know that I am the Lord"* (Ex. 7:3,5). **God's goal is not merely the physical liberation of slaves, but the spiritual liberation of Pharaoh from his illusions of total power.** To know deep down that Egypt has no right to enslave others means to dispel the religious foundation of Pharaoh's idolatrous self-deification. God's battle for recognition in the eyes of ancient Egyptian civilization is achievable only by a long series of blows to its self-esteem that gradually chip away at their self-evident preeminence as one of the longest lasting empires in human history.

Wanted: Pharaoh's Heart

SEFORNO *(Italian Renaissance, 16th C.)* explains that God hardened Pharaoh's heart so that he wouldn't submit simply out of a pragmatic desire to end the pain of the plagues. The plagues were a call to a "change of heart," not only of policy. God was anxious to accept true repentance.

Splitting the Red Sea *Joseph Horna, Mexico, 1946*

Dayeinu

"It Would Have Been Enough"

דַּיֵּנוּ

Dayeinu *commemorates a long list of miraculous things God did for us, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough." **Dayeinu**, translated liberally, means, "Thank you, God, for overdoing it." (See the English on page 108).*

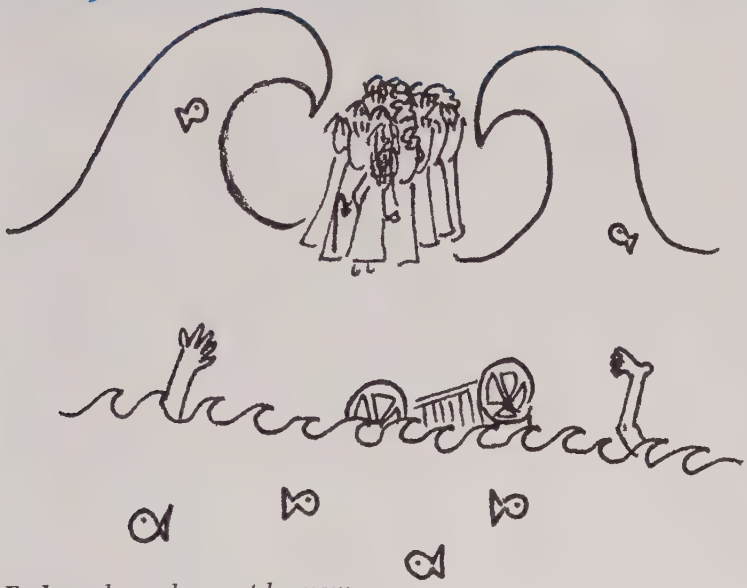
כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

Ee-lu	*ho-tzee-anu mee-Meetz-ra-yeem,*		
	v'lo asa va-hem sh'fa-teem,	***Da-yeinu***	דַּיֵּנוּ!
Ee-lu	*asa va-hem sh'fa-teem,*		
	v'lo asa vei-lo-hei-hem,	***Da-yeinu***	דַּיֵּנוּ!
Ee-lu	*asa vei-lo-hei-hem,*		
	v'lo ha-rag et b'cho-rei-hem,	***Da-yeinu***	
Ee-lu	*ha-rag et b'cho-rei-hem,*		
	v'lo natan la-nu et ma-mo-nam,	***Da-yeinu***	
Ee-lu	*natan la-nu et ma-mo-nam,*		
	v'lo kara la-nu et ha-yam,	***Da-yeinu***	

אִלּוּ	הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָהֶם שְׁפָטִים,
אִלּוּ	עָשָׂה בָהֶם שְׁפָטִים, וְלֹא עָשָׂה בֵּאלֹהֵיהֶם,
אִלּוּ	עָשָׂה בֵּאלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם,
אִלּוּ	הָרַג אֶת בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת מָמוֹנָם,
אִלּוּ	נָתַן לָנוּ אֶת מָמוֹנָם, וְלֹא קָרַע לָנוּ אֶת הַיָּם,

Dayeinu Continued

דַּיֵּנוּ



אִלּוּ קָרַע לָנוּ אֶת הַיָּם,
וְלֹא הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה, דַּיֵּנוּ!

אִלּוּ הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה,
וְלֹא שִׁקַּע צָרֵינוּ בְּתוֹכוֹ, דַּיֵּנוּ!

אִלּוּ שִׁקַּע צָרֵינוּ בְּתוֹכוֹ,
וְלֹא סִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיֵּנוּ!

אִלּוּ סִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן, דַּיֵּנוּ!

אִלּוּ הֶאֱכִילָנוּ אֶת הַמָּן,
וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּנוּ!

Ee-lu *ka-ra la-nu et ha-yam,*
v'lo he-eh-vee-ra-nu
v'to-cho beh-cha-ra-va, ***Da-yeinu***

Ee-lu *he-eh-vee-ra-nu*
b'to-cho beh-cha-ra-va,
v'lo shee-ka et tza-rei-nu b'to-cho, ***Da-yeinu***

Ee-lu *shee-ka et tza-rei-nu b'to-cho,*
b'lo see-peik tzor-kei-nu ba-meed-bar
ar-ba-eem shana, ***Da-yeinu***

Ee-lu *see-peik tzor-kei-nu ba-meed-bar*
ar-ba-eem sha-na,
v'lo he-eh-chee-la-nu et ha-man, ***Da-yeinu***

Ee-lu *he-eh-chee-la-nu et ha-man,*
v'lo na-tan la-nu et ha-Shabbat ***Da-yeinu***

Dayeinu Continued

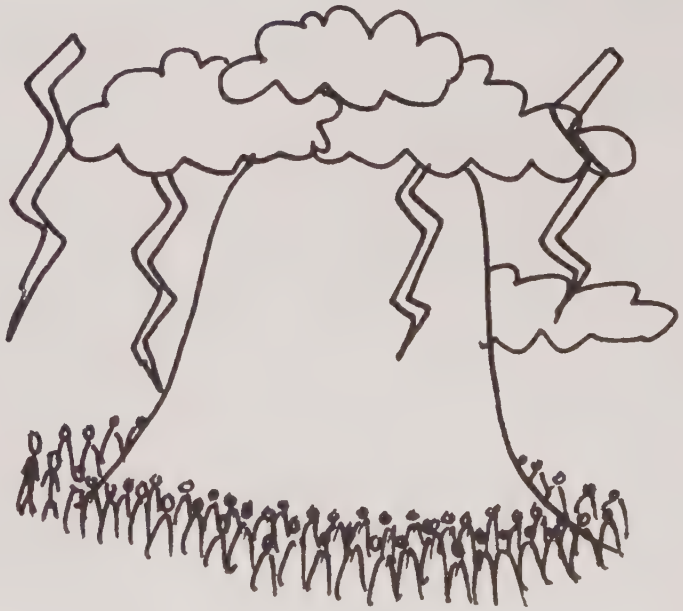
דַּיֵּנוּ

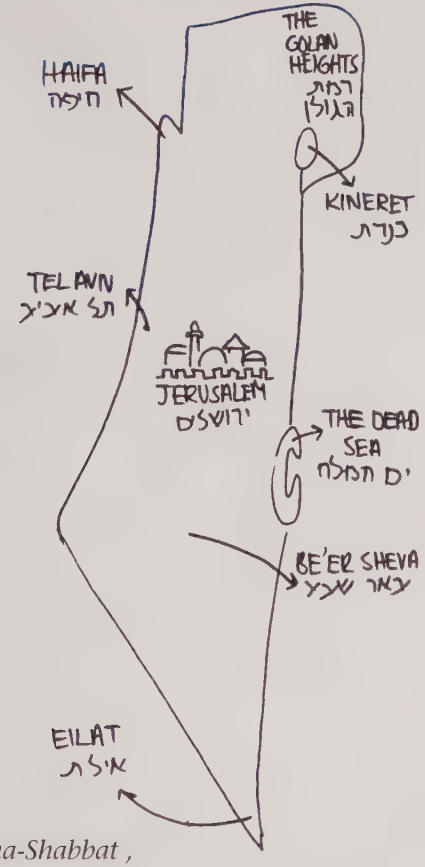
אִלּוּ נָתַן לָנוּ אֶת הַשַּׁבָּת,
וְלֹא קֵרְבָנוּ לִפְנֵי הַר סִינַי, דַּיֵּנוּ!

אִלּוּ קֵרְבָנוּ לִפְנֵי הַר סִינַי,
וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּנוּ!

אִלּוּ נָתַן לָנוּ אֶת הַתּוֹרָה,
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּנוּ!

אִלּוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה, דַּיֵּנוּ!





Ee-lu *na-tan la-nu et ha-Shabbat ,*
v'lo ker-va-nu leef-nei har See-nai, ***Da-yeinu***

Ee-lu *ker-va-nu leef-nei har See-nai,*
v'lo na-tan la-nu et ha-Torah, ***Da-yeinu***

Ee-lu *na-tan la-nu et ha-Torah,*
v'lo heech-nee-sa-nu l'Eretz Yisrael, ***Da-yeinu***

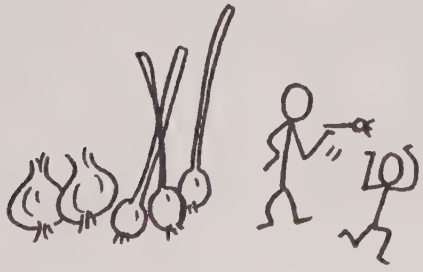
Ee-lu *heech-nee-sa-nu l'Eretz Yisrael,*
v'lo va-na la-nu et beit ha-b'chee-ra, ***Da-yeinu***

The Afghani Onion Free-for-All

If things at your seder are slowing down and people seem drowsy, try the Afghani custom of distributing green onions.

Beginning with the ninth stanza, *"Even if You had supplied our needs in the desert for 40 years, but not fed us manna from heaven,"* the participants hit each other (gently?) with the green onion stalks, everytime they sing the refrain *"Da-yeinu"*.

Perhaps this custom is tied to the biblical story of the Jews who complained about the manna God had given them and recalled with longing the onions in Egypt. *"We remember the fish that we used to eat in Egypt, the cucumbers, the melons, the leeks, the **ONIONS** and the garlic. Now our gullets are shrivelled. There is nothing at all. Nothing but this manna to look at"* *(Numbers 11:5-6)*. By beating each other with onions we admonish ourselves **not** to yearn for the fleshpots of Egypt and **not** to forget the Egyptian bondage.



Is It Ever Enough?

"**Had God but split the sea, and not passed us through it on dry land – it would have been enough.**" How could it have been enough? Had Israel not escaped through the Red Sea, they would have been slaughtered by the Egyptians!

The point of the poem is to express gratitude for every facet of God's miraculous deliverance. There is a sense that the Exodus, which reached its fulfillment in the entry into the Land and the building of the Temple (a process of over 400 years!) unfolded in many steps, each constituting a miracle in itself. The poet feels the living power of each gesture of divine favor, irrespective of the total result. Had You only done this and no more – it would have been enough for me to feel Your divine love. The principle of "dayeinu," of giving thanks even for the partial and incomplete, is crucial for living in this uncertain world in which few dreams ever come to total fruition. We thank God every day for the miracle of being alive. In learning gratitude to God we also learn to show gratitude to parents, teachers, loved ones and friends, even when their efforts fall short of completeness.

Counting and Recounting Our Own Blessings: An Update

Dayeinu establishes a pattern of enumerating our blessings one at a time but it ends with the building of the Temple circa 1000 B.C.E. Suggest another ten national or family events deserving thanks since then. For example, the Six Day War (1967), or the airlift of Ethiopian jews to Israel (1991). You may wish to use Rabbi Irving Greenberg's contemporary Dayeinu (see page 109).

עַל אַחַת כַּמָּה וְכַמָּה

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה
וּמְכֻפֶּלֶת לַמָּקוֹם עָלֵינוּ:

שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם,
וְעָשָׂה בָהֶם שְׁפָטִים, וְעָשָׂה בֵאלֹהֵיהֶם,

וְהָרַג אֶת בְּכוֹרֵיהֶם,
וְנָתַן לָנוּ אֶת מָמוֹנָם,

וְקָרַע לָנוּ אֶת הַיָּם,
וְהֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה, וְשִׁקַּע צָרֵינוּ בְּתוֹכוֹ,

וְסִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְהֶאֱכִילָנוּ אֶת הַמָּן,

וְנָתַן לָנוּ אֶת הַשַּׁבָּת,
וְקֵרְבָנוּ לִפְנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,

וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,
לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

Dayeinu Continued

EACH ONE of these good things would have been enough to earn our thanks. Dayeinu!

GOD took us out of Egypt, punished the oppressors, and humiliated their gods, exposing their futility.

GOD killed their first born (when the Egyptians refused to release Israel, God's first born) and gave us some of the Egyptians' wealth, just compensation for our labor.

GOD divided the Red Sea for us, bringing us across on dry land, while drowning our pursuers in the sea.

GOD supplied our needs for forty years in the desert – feeding us manna.

GOD granted us the Shabbat and brought us to Mount Sinai to receive the Torah.

GOD ushered us into Eretz Yisrael and later built us a Temple, the chosen place to atone for our crimes and misdemeanors.

Otto Geismar 1927

A Contemporary Dayeinu

created in honor of the anniversary of the birth of the State of Israel by Rabbi Steven Greenberg and Rabbi David Nelson

"It Would Have Been Enough..."

Had God upheld us throughout 2,000 years of Dispersion,
But not preserved our hope for return **Dayeinu!**

Had God preserved our hope for return,
But not sent us leaders to make the dream a reality **Dayeinu!**

Had God sent us leaders to make the dream a reality,
But not given us success in the U.N. vote in 1947 **Dayeinu!**

Had God given us success in the U.N. vote,
But not defeated our attackers in 1948 **Dayeinu!**

Had God defeated our attackers in 1948,
But not unified Jerusalem **Dayeinu!**

Had God unified Jerusalem,
But not led us towards peace with Egypt and Jordan **Dayeinu!**

Had God returned us to the land of our ancestors,
But not filled it with our children **Dayeinu!**

Had God filled it with our children,
But not caused the desert to bloom **Dayeinu!**

Had God caused the desert to bloom,
But not built for us cities and towns **Dayeinu!**

Had God rescued our remnants from the Holocaust,
But not brought our brothers from Arab lands **Dayeinu!**

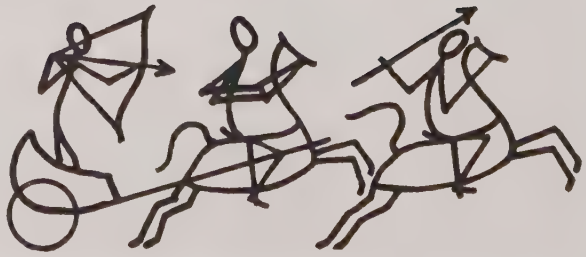
Had God brought our brothers from Arab lands,
But not opened the gate for Russia's Jews **Dayeinu!**

Had God opened the gate for Russia's Jews,
But not redeemed our people from Ethiopia **Dayeinu!**

Had God redeemed our people from Ethiopia,
But not strengthened the State of Israel **Dayeinu!**

Had God strengthened the State of Israel,
But not planted in our hearts a covenant of one people **Dayeinu!**

Had God planted in our hearts a covenant of one people,
But not sustained in our souls a vision of a perfected world **Dayeinu!**



Pesach, Matza and Maror

פֶּסַח, מַצָּה, וּמָרוֹר

1. ***The Maggid section*** *(devoted to storytelling and explanations) is almost complete. Before eating the seder's edible symbols, the Haggadah brings us* ***Rabban Gamliel's checklist*** *on the three essential foods, whose significance must be understood by all the participants in the seder.*

Why these three? *The* ***Pesach lamb***, ***matza*** *and* ***maror*** *constituted the original menu in the Egyptian seder. "They shall eat the meat (of the lamb) ... roasted over the fire, with matza and with maror" (Ex. 12:8).*

2. ***As in a three*** *act play Rabban Gamliel identifies these foods with three progressive historical moments in the Exodus:*
(1) ***Maror*** *captures the bitterness of the enslavement;*
(2) The ***Pesach lamb****, represented today by the roasted bone (zeroa), recalls the blood on the doorposts and the terror and anticipation of the night of the plague of the first born;*
(3) ***Matza*** *stands for the following morning, when Israel was rushed out of Egypt with no time to let their dough rise.*

RABBAN GAMLIEL used to say: "All who have not explained the significance of three things during the Pesach Seder have not yet fulfilled their duty. The three are: the **Pesach lamb**, the **matza** and the **maror**."

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרוֹר.

WHY THE PESACH LAMB?

Leader points at (but does not raise) the roasted bone:

"Pesach Al Shum Ma?" – The **Passover lamb** (that our ancestors ate in the days of the Temple) – why did we used to eat it?

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?

All:

TO REMIND ourselves that God **passed over** our ancestors' houses in Egypt (at this very hour on this very date). Moshe has already instructed us: *"When your children ask you, 'What do you mean by this ceremony?' you shall say: 'It is the* ***Passover*** *offering to the Lord, because God* ***passed over*** *the houses of Israel in Egypt when God struck the Egyptians, but saved our houses...'" (Ex. 12:26-27).*

עַל שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר *(שמות יב, כז)*: "וַאֲמַרְתֶּם זֶבַח פֶּסַח הוּא לַיי, אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנָגְפּוֹ אֶת מִצְרַיִם וְאֶת בָּתֵּינוּ הִצִּיל, וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ."

Pesach – A Night of Fear and Liberation

"IN THE MIDDLE of the night the Lord struck down all the first-born in the land of Egypt. Pharaoh arose in the night, because there was a loud cry in Egypt; for there was no house where there was not someone dead. He summoned Moses and Aaron in the night and said, 'Up, depart from among my people, you and the Israelites with you! Go, worship the Lord as you said! Take also your flocks and your herds, and begone! May you bring a blessing upon me also!'

The Egyptians urged the people on, impatient to have them leave the country, for they said, 'We shall all be dead.' So the people took their dough before it was leavened, their kneading bowls wrapped in cloaks upon their shoulders.

The length of time that Israel lived in Egypt was 430 years. At the end of the 430th year, to the very day, all the ranks of the Lord departed from the land of Egypt...about six hundred thousand people on foot, aside from children" *(Ex. 12)*.

"When I left Egypt, I took with me..."

Try this children's memory game. Go around the table asking everyone to fill in the blank: "When I left Egypt, I took with me my most treasured possession ....." The participants in turn must repeat the objects mentioned and add their own.

The Last Souvenirs

"Just as one sends a letter from place to place, one may send, to one's self or others, letters through time. Photographs, mementos and journal entries are letters we send into the future; and by writing or speaking about events gone by, we can communicate to some extent with the past. To do this regularly and intelligently is to expand our being in time" *(Robert Grudin, **Time and the Art of Living**).*

Rabban Gamliel identifies the Pesach meat, the matza and the maror as the three essential mementos from the Exodus experience that are to be sent on into the future and revisited annually on seder night. Similarly, each of us keeps heirlooms of our personal past, that one sends into the future for oneself and one's children; aspects of oneself which ought not to be lost.

Try the following exercise: select one item that somehow represents your personal Jewish identity, or that preserves some pivotal memories. Explain your choice. If possible, bring those mementos to the seder table and share their explanation with others.

Arye Allweil, 1949 (first Israeli army Haggadah)

Why This Matza?

מַצָּה עַל שׁוּם מָה?

Everyone holds up matza.

Leader:

"Matza Al Shum Ma?" – **This matza**! Why do we eat it?

מַצָּה זוּ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה?

All:

TO REMIND ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the King of kings, the Holy One Blessed be He, revealed Himself and redeemed them.

The Torah says: *"They baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves"* *(Ex. 12:39)*.

עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר *(שמות יב, לט)*: "וַיֹּאפוּ אֶת הַבָּצֵק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ: כִּי גֹרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם צֵדָה לֹא עָשׂוּ לָהֶם."

Why This Maror?

מָרוֹר עַל שׁוּם מָה?

Everyone raises maror from the seder plate.

Leader:

"Maror Al Shum Ma?" – **This maror**! Why do we eat it?

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה?

All:

TO REMIND ourselves that the Egyptians embittered our ancestors' lives: *"They embittered their lives with hard labor, with mortar and bricks (construction) and with all sorts of field labor (agriculture). Whatever the task, they worked them ruthlessly"* *(Ex 1:14)*.

עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר *(שמות א, יד)*: "וַיְמָרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בְּחֹמֶר וּבִלְבֵנִים, וּבְכָל עֲבֹדָה בַּשָּׂדֶה: אֵת כָּל עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ."

Maror – "All is Not Well That Begins Well!"

THE RABBIS recommended (Romaine) lettuce over all other forms of maror, though horseradish is far more bitter. R. Shmuel bar Nachman said: "How is Egypt similar to maror? Just as maror when it first grows is gentle, but it turns harsh and bitter, so the exile in Egypt began gently, but ended harshly" *(Pesachim 39)*.

Union Soldiers

ONE OF THE MOST literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place on the seder tray *(Ira Steingroot)*.

"Charoset Taste Test"

Though neither the Torah nor Rabban Gamliel lists charoset with the essential "big three" – Pesach, matza and maror, it is still a mitzvah to eat charoset with the maror. In fact the rabbis were very explicit about its ingredients and their rationales.

Taste and compare two traditional recipes for charoset. Identify as many ingredients as possible.

Why This Charoset?

Why must charoset be so thick? Why must it be made from pungent fruits, like apples?

The rabbis offered two explanations: one drawn from the construction industry and one from the realm of romance:

1. Egyptian Bricks

Charoset mixed with cinnamon sticks simulates Egyptian mud bricks reinforced with straw or papyrus stalks. These sun-dried bricks produced on the Nile river banks constituted the chief building material of Egypt used by the Hebrew slaves. Their "employer" – Rameses II – was the greatest builder pharaoh since the era of the pyramids, built a thousand years before the Exodus.

2. A Taste of the Song of Songs

Though its texture may be like mortar, the taste of charoset is sweet like a fruit ambrosia from the Garden of Eden. It reminds us of the apple orchards of Egypt. According to the rabbinic midrash, the Jewish women were heroines in the battle against Pharaoh's attempt to stop the Jews from having children. The women took the initiative to arouse their husbands to procreate. In the Song of Songs the Rabbis detected allusions to this heroic love-making in the woman's open invitations to her lover to come to the garden of fruits and nuts:

"Come, my beloved
Let us go into the open
... Under the apple tree I roused you
It was there your mother conceived you.
I went down to the nut grove ...
The pomegranates were in bloom ...
the figs ... the almonds ... the dates ...
all choice fruits" *(Song of Songs 7:12-14, 5:11)*.

Shraga Weil, Song of Songs © 1968

In Every Generation

בְּכָל דּוֹר וָדוֹר

Identifying with the Exodus

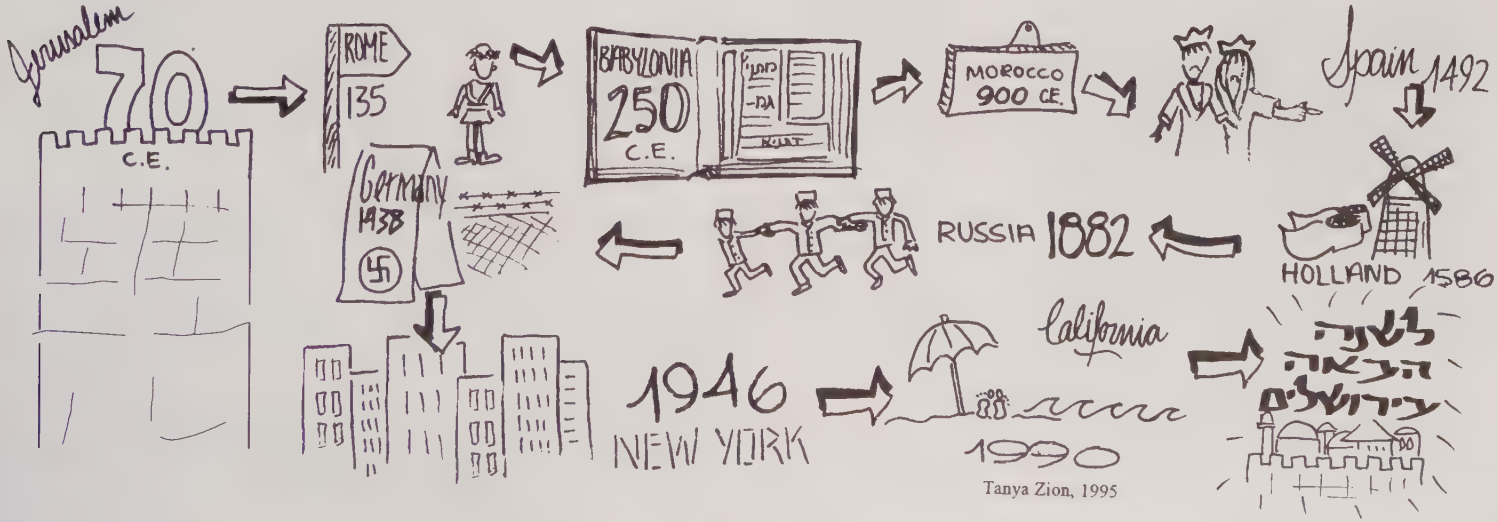
"The Exodus from Egypt occurs in every human being, in every era, in every year and even on every day," said the Hassidic Rabbi Nachman of Bratslav. At the seder we must try to empathize with that original liberation and to discover its relevance throughout the generations.

IN EVERY generation one is obligated to see oneself as one who personally went out from Egypt. Just as it says: *"You shall tell your child on that very day: 'It's because of this that God did for **me** when **I went out from Egypt**'"* *(Ex. 13:8)*.

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.
שֶׁנֶּאֱמַר *(שמות יג, ח)*: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם."

NOT ONLY were our ancestors redeemed by the Holy One Blessed Be He, But even ***we*** were redeemed with them. Just as it says: *"God took **us** out from there in order to bring **us** and to give **us** the land God swore to our ancestors"* *(Deut. 6:23)*.

לֹא אֶת אֲבוֹתֵינוּ בִּלְבַד, גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם, שֶׁנֶּאֱמַר *(דברים ו, כג)*: "וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ."



Life Passages

"The Exodus from Egypt occurs in every human being, on every era, in every year, and even in every day" *(Rabbi Nachman of Bratslav).*

Think of the many "exoduses" throughout our lives – whether emerging from one geographical place to another or from an experience of "slavery" to one of greater freedom.

How might you fill in the "Pass-over Pass-port" below? A few people might be asked to share their most important personal "exoduses." They might even bring their old passports or photographs to illustrate their journey from port to port.

My Invisible Identity Card

Kibbutz Ein Harod's Haggadah

Q: On every Pesach one must ask oneself: When was I born? Where was I born? ... What is the historical memory I bear? A: I look at my identity card and read what is engraved in invisible script: "My parents were born as slaves in Egypt, when the king of that Egyptian Empire ordered the first planned national genocide in our history. I too was there with them."

"When I Went Out"

The Exodus of Three Refuseniks, Three Prisoners of Zion

NATAN SHARANSKY (formerly Anatoly Sharansky and later Cabinet Minister in Israel) writes:

"I, as practically all Soviet Jews, was absolutely assimilated. I knew nothing about our language, about our history, about our religion. But the pride of being a Jew, the pride for our State of Israel after the Six Day War, made me feel free. And, after I turned to Jewish identification, I felt myself really free from that big Soviet prison. I was free even before the very last day of my leaving the Soviet Union."

VLADIMIR SLEPAK described his first Israeli morning: "It is like being reborn. Until I die, I'll never forget this morning, when I woke up and looked out at the sun rising over the Judean Hills, and the Old City in front of me."

IDA NUDEL said upon arrival at Ben Gurion Airport: "A few hours ago I was almost a slave in Moscow. Now I'm a free woman in my own country. It is the most important moment of my life. I am at home at the soul of the Jewish people. I am a free person among my own people" *(from the CLAL Soviet Jewry Haggadah).*

Body language

Acting the Part

Maimonides changes one letter in the traditional formula: "In every generation one is obligated to SEE oneself as one who personally went out of Egypt." He inserts "SHOW" ("להראות") instead of "SEE" ("לראות"). One's posture must show the stature of a liberated person. Freedom speaks a special body language reinforcing feeling with actions. On seder night one must act out the part for all to see and to learn *(Mishne Torah, Hametz-u-Matza 7:6-7).*

The Torah reports that Israel emerged from Egypt with arms raised high. That phrase has become an idiom for triumph – "to gain the upper hand." The "high five" or the V-sign can also express the sense of personal elation as "I" emerged from slavery.

A New Song – Hallel-u-jah

לְפִיכָךְ

After covering *all the matza at the table, everyone raises their second cup of wine in a toast to God and sings Hallel.*

Ben Shahn, Hallelujah Suite,
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The Toast

Leader:

WE HAVE just completed the Maggid, the story that begins with slavery and ends with liberation. We have retold it as our own personal story. Now it is only fitting that we thank God by singing a new song.

THEREFORE we owe it to God: to thank, to sing, to praise and honor, to glorify and bless, to raise up and acclaim the One who has done all these wonders for our ancestors and for us.

God took us from **slavery to freedom**,
from **sorrow to joy**,
from **mourning to festivity**,
from **thick darkness to a great light**,
from **enslavement to redemption**!
Let us sing before God, a new song.
HALLELUJAH!

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ,
לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס,
לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ.

הוֹצִיאָנוּ **מֵעַבְדוּת לְחֵרוּת, מִיָּגוֹן לְשִׂמְחָה,**
וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשִּׁעְבּוּד לִגְאֻלָּה.
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ.

"Releasing the Bound"

The body language of liberation is standing up ("an uprising") and stretching. Every morning the Rabbis celebrate the loosening of our stiff muscles by reciting the blessing for the "God who unties the bound up." These are the same words used to celebrate the "release of prisoners who are bound up."

Perhaps after sitting at the seder for so long, everyone may wish to stand up, stretch out arms and legs and recite the blessing for liberation of muscles/prisoners:

Blessed are You who releases the bound up.

בָּרוּךְ מַתִּיר אֲסוּרִים

Blessed are You who made me free.

בָּרוּךְ שֶׁעָשַׂנִי בֶּן חוֹרִין

You release the prisoners...
...מתיר אסורים

A Toast to Freedom

Each cup we raise this night is an act of memory and of reverence. The story we tell, this year as every year, is not yet done. It begins with them, then; it continues with us, now. We remember not out of curiosity or nostalgia, but because it is our turn to add to the story.

Our challenge this year, as every year, is to feel the Exodus,
to open the gates of time and become one with those
who crossed the Red Sea from slavery to freedom.

Our challenge this year, as every year, is to know the Exodus,
to behold all those in every land who have yet to make the crossing.

Our challenge this day, as every day, is to reach out
our hands to them and help them cross to freedomland.

We know some things that others do not always know – how arduous is the struggle, how very deep the waters to be crossed and how treacherous their tides, how filled with irony and contradiction and suffering are the crossing and then the wandering.

We know such things because we ourselves wandered in the desert for forty years. Have not those forty years been followed by thirty-two centuries of struggle and of quest? Heirs to those who struggled and quested, we are old-timers at disappointment, veterans at sorrow, but always, always, prisoners of hope. The hope is the anthem of our people *(Hatikvah)*, and the way of our people.

For all the reversals and all the stumbling-blocks, for all the blood and all the hurt, hope still dances within us. That is who we are, and that is what this seder is about. For the slaves do become free, and the tyrants are destroyed. Once, it was by miracles; today, it is by defiance and devotion.

(Leonard Fein, American social activist)

Hallel: Psalm 113

הַלֵּל

The first part *of Hallel (Psalms 113-114) begins here before the meal and the rest is completed after eating.*

The verses which we have printed in bold stand out as particularly relevant to the Exodus when recited on Passover.

HALLELUJAH.

O servants of the Lord, give praise;
praise the name of the Lord.
Let the name of the Lord be blessed now and forever.
From east to west the name of the Lord is praised.
The Lord is exalted above all nations;
God's glory is above the heavens.
Who is like the Lord our God,
who, enthroned on high,
sees what is below, in heaven and on earth?
God raises the poor from the dust,
lifts up the needy from the refuse heap
to place them with the great men of God's people.
God places the childless woman among her household
as a happy mother of children.
HALLELUJAH.

הַלְלוּיָהּ.
הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת שֵׁם יְיָ.
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ.
רָם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כַּיְיָ אֱלֹהֵינוּ. הַמַּגְבִּיהִי לָשָׁבֶת.
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.
מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים. עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם הַבָּנִים שְׂמֵחָה.
הַלְלוּיָהּ.

During the later years of Ben's life there was a certain resurgence of religious imagery in his work. It seemed to me that, since he had rather emphatically cast off his religious ties and traditions during his youth, he could now return to them freely with a fresh eye, and without the sense of moral burden and entrapment that they once held for him. He rediscovered myth and story and a holy spirit that had once offended him but that now held a tremendous charm, and even amusement, and that he could now depict with a light touch and affectionate tenderness.
Bernarda Bryson Shahn

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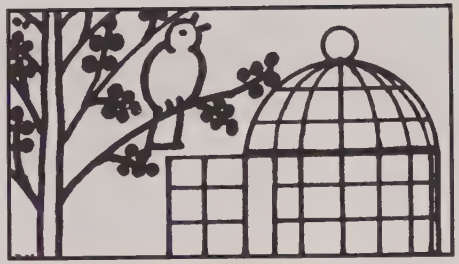


Otto Geismar, 1927

My Narrow Prison

The Hebrew word for Egypt, "Meetzrayim," means a tight spot or a narrow strait where we feel "boxed in."

One day, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp. Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks' jubilation and the **freedom of space**. I stopped, looked around, and up to the sky – and then I went down on my knees. At that moment there was very little I knew of myself or of the world – I had but one sentence in mind – always the same: ***"I called to the Lord from my narrow prison and God answered me in the freedom of space"*** *(Psalm 118:5).*

How long I knelt there and repeated this sentence, memory can no longer recall. But I know that on that day, in that hour, my new life started. Step for step I progressed, until I again became a human being.

(Viktor Frankl, Man's Search for Meaning, lessons from a concentration camp)

Freedom Songs

If I Had a Hammer

IF I HAD A HAMMER
I'd hammer in the morning
I'd hammer in the evening
All over this land.
I'd hammer out danger
I'd hammer out warning
I'd hammer out love between
My brothers and my sisters
All over this land.

IF I HAD A BELL
I'd ring it in the morning
I'd ring it in the evening
All over this land.
I'd ring out danger
I'd ring out warning
I'd ring out love between
My brothers and my sisters
All over this land.

IF I HAD A SONG
I'd sing it in the morning
I'd sing it in the evening
All over this land.
I'd sing out danger
I'd sing out warning
I'd sing out love between
My brothers and my sisters
All over this land.

WELL, I GOT A HAMMER
And I've got a bell
And I've got a song to sing
All over this land.
It's the hammer of justice!
It's the bell of freedom!
It's the song about love between
My brothers and my sisters
All over this land.

Oh Freedom!

OH FREEDOM, oh freedom,
Oh freedom over me
And before I'll be a slave,
I'll be buried in my grave
And go home to my Lord and be free.

We Shall Overcome

WE SHALL OVERCOME (3)
someday.
Oh, deep in my heart,
I do believe
We shall overcome, someday.

"The Battle Hymn of the Republic"

(The Union's spiritual anthem during the American Civil War, 1864)

Oh, mine eyes have seen the glory
of the coming of the LORD.
He is trampling out the vintage
where the grapes of wrath are stored
He hath loosed the faithful lightning
of his terrible swift sword.
His truth is marching on!

Refrain:
Glory, glory, hallelujah (3)
His truth is marching on!

Hallel: Psalm 114

בְּצֵאת יִשְׂרָאֵל

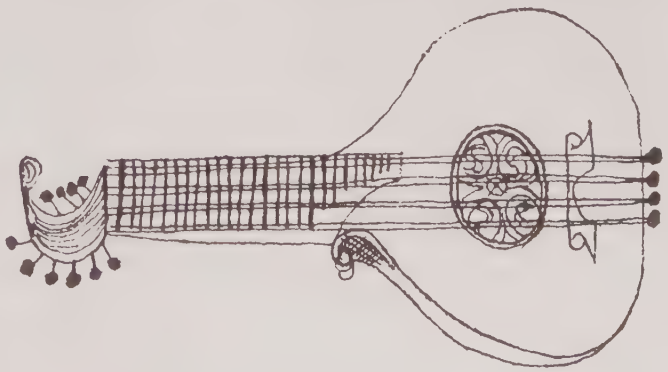
WHEN ISRAEL went forth from Egypt,
The house of Jacob from a people of strange speech,
Judah became God's holy one,
Israel, God's dominion.
The sea saw them and fled,
The Jordan ran backward,
Mountains skipped like rams,
Hills like sheep.
What alarmed you, sea, that you fled,
Jordan, that you ran backward,
Mountains, that you skipped like rams,
Hills, like sheep?
Tremble, earth,
at the presence of the Lord,
at the presence of
the God of Jacob,
Who turned the rock
into a pool of water,
The flinty rock
into a fountain.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז.
הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו.
הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר.
הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי צֹאן.
מַה לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
הֶהָרִים תִּרְקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי צֹאן.
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב.
הַהֹפְכִי הַצּוּר אֲגַם מָיִם חַלָּמִישׁ לְמַעְיְנוֹ מָיִם.

B'tzeit Yis-ra-el, mee-Meetz-rai-eem,
Hai-ta Ye-hu-da l'kod-sho,
Ha-yam ra-a va-ya-nos,
Heh-ha-reem rak-du ch'ei-leem,
Ma-l'cha ha-yam, kee-ta-noos,
Heh-ha-reem, teer-k'du ch'ei-leem,
Mee-leef-nei A-don, chu-lee aretz,
Ha-chof-chee ha-tzur, agam ma-yeem

Beit Ya-a-kov, mei-am lo-eiz:
Yisra-el mam-sh'lo-tav.
Ha-Yar-den yee-sov l'a-chor.
G'va-ot keev-nei tzon.
Ha-Yar-den, tee-sov l'achor.
G'va-ot keev-nei tzon.
Mee-leef-nei, Elo-ha Ya-a-kov.
Cha-la-meesh, l'mai-no ma-yeem.

Ben Shahn, Hallelujah Suite,



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The Great Seal of the United States

The Original Proposal

On July 4, 1776, Benjamin Franklin, Thomas Jefferson, and John Adams were given the task of designing the American seal. Jefferson suggested the children of Israel in the wilderness led by a cloud by day and a pillar of fire by night. Franklin's design included Moses "standing on the shore and extending his hand over the Sea, thereby causing the same to overwhelm Pharaoh who is sitting in an open Chariot, a crown on his Head and a Sword in his Hand. Rays from a Pillar of Fire in the Clouds reach to Moses to express that he acts by command of the Deity."

The seal's proposed motto was "Rebellion to Tyrants is Obedience to God," coined by Oliver Cromwell, leader of the Puritan revolution in England.

Splitting the Mediterranean

The Fiftieth Anniversary of the S.S. Exodus 1947

After World War II the Jewish Agency purchased a former luxury liner from Chesapeake Bay (the S.S. President Warfield, 1928). It had served the military in the invasion of Nazi Europe at Normandy (1944). After refitting in Baltimore, the newly named "Exodus 1947" boarded 4,554 Jewish refugees from Displaced Persons Camps in Europe. However, the British intercepted this Hagana ship and deported it from Haifa back to Germany as the world media played up the fate of these victims of Nazi Germany denied a safe haven in the Jewish homeland.

"In my opinion, no single action, either political or military had as much impact as 'illegal immigration' on the decision of the British to relinquish Palestine. The picture of these refugees on the deck of the Exodus became ingrained in the consciousness of people everywhere" *(Teddy Kollek, Mayor of Jerusalem, 1965-1994).*

On November 29, 1947, the UN voted to end the British Mandate and to establish an independent Jewish State (May 15, 1948). Soon the State of Israel passed the "Law of Return" guaranteeing all Jews free entry and automatic citizenship upon returning to their homeland.

In 1957, the Baltimorean Leon Uris wrote his best-selling novel *Exodus*. Its movie version (1960), starring Paul Newman, impacted on the West. When illegally published *(samizdat)* in the USSR, the novel inspired the "refuseniks" who led the Soviet Jewry movement to another Exodus of over 1,000,000 Jews to Israel.

The Cup of Redemption

כּוֹס שֵׁנִי

1. ***We conclude*** *the long Maggid section (storytelling) by drinking the second cup of wine, the Cup of Redemption.*

2. ***Recline*** *on a pillow to the left and drink at least half the second cup of wine.*

HERE I AM, ready to perform the mitzvah of the second of the four cups, the cup of redemption.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת כּוֹס שֵׁנִי שֶׁל אַרְבַּע כּוֹסוֹת.

BLESSED ARE YOU, our God, King of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror.
Lord, our God and God of our ancestors, may You bring us in peace to future holidays.
May we celebrate them in your rebuilt city, and may we be able to eat the Pesach lamb and the other sacrifices offered on the altar.
We will thank you for our redemption.
BLESSED ARE YOU, the Redeemer of Israel.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גְּאָלָנוּ וְגָאַל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה, לֶאֱכָל בּוֹ מַצָּה וּמָרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירֶךָ, וְשָׂשִׂים בַּעֲבוֹדָתֶךָ, וְנֹאכַל שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים, אֲשֶׁר יַגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲךָ לְרָצוֹן, וְנוֹדֶה לְךָ שִׁיר חָדָשׁ עַל גְּאֻלָּתֵנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ.

בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

BLESSED ARE YOU, our God, King of the Universe, Creator of the Fruit of the Vine.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, bo-rei pree ha-gafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Nachshon at the Red Sea

WHAT WAS IT LIKE at the Red Sea? Rabbi Meir said: When God ordered the tribes to "move out" into the water even before the sea was parted, each of the tribes competed: "I will go first;" "No, I will go first."

But Rabbi Yehuda replied: It was not like that at all. Each tribe said: "I am not going into the water first." During the endless debates, Nachshon from the tribe of Judah jumped into the sea. He was almost drowned when God suddenly divided the waters *(T.B. Sotah 36)*.

Can you recall a case in which someone acted like Nachshon?

"God will surely help"

MORRIS was a God-fearing man. When the warning was sounded that a flood was coming, he had complete trust; God would protect him. So he remained in his home even while others fled. The local police came to his door and offered to help him evacuate, but he assured them: "Don't worry, God will help." The rains came and the waters began to rise. The emergency rescue team came to his house in a boat and urged him to leave, but Morris refused to go with them, saying, "I'm not worried. God will help." As the flood worsened, Morris finally moved onto the roof of his house to escape the water. A military helicopter flew over to him; but Morris turned them down, insisting, "I trust in God. He will provide a miracle." Unfortunately, the storm continued unabated. Morris was carried off and drowned.

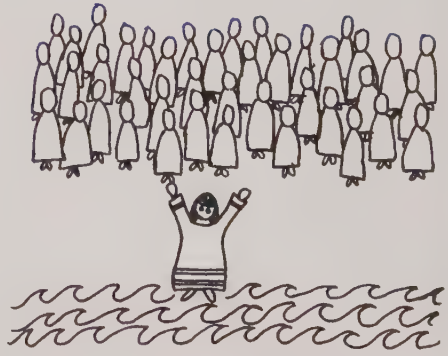
When he arrived in heaven, Morris was enraged. He approached the holy throne: "God, how could you abandon me when I put all my trust in You?" Quickly a response came, "Morris, I tried to help you. I sent you three miracles: the police in a car, the rescue workers in a boat, and then the army in a helicopter. What were you waiting for?"

The God of Surprise

Central to the Pesach seder is the recounting of the ten plagues. As moderns educated in natural science, the story strikes us as childish, as primitive, as mythological. Yet we may be missing the point of these extraordinary events if we understand it as ancient superstition. Instead the miracle is a symbol of spontaneity in history, a faith in the changeability of oppressive regimes. What appears as historical necessity, a small people subject to a great empire, is revealed as an illusion. God's miraculous intervention in Egypt presents history as an open-textured drama. There is an unpredictable Power present in the universe, the God of surprise.

Belief in miracle is the basis of the "hope model" of Judaism. **Exodus becomes a call to revolutionary hope regardless of the conditions of history.** Out of this memory of redemption, they can defy the given conditions. **The act of protest against their environment can occur because the Jews possess a memory of the impossible that became possible.** The order that people observe in the cosmos and in history, is not irreversible. **Tomorrow will not necessarily be like today.**

(David Hartman, Jerusalem Philosopher)



Nachshon at the Red Sea

Rachatza
Washing Before Eating Matza

רָחְצָה
ד : ד

1. ***Finally*** *we begin the Passover meal, the third section or "third cup" of the seder. Storytelling leads into communal eating, because on Passover, "Jews eat history."*

2. ***On Passover*** *the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.*

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us with Divine mitzvot and commanded us on the washing of the hands.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, asher kee-d'shanu b'meetz-vo-tav v'tzee-va-nu al n'teelat ya-da-yeem.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת
יָדָיִם.

Motzi/Matza
Eating the Matza

מוֹצִיא מַצָּה
ד

1. ***This is the one time*** *during Pesach in which one is obligated to eat matza. (It must be plain matza without eggs or other ingredients that might enrich this bread of poverty).*
Take the three *matzot in hand. Make sure the middle one is broken and the others are still whole. Recite the usual blessing for all forms of bread – the "motzi" – and the special blessing for matza – "al acheelat matza."*

2. ***Take and eat*** *from the top and middle matza, while reclining (left). Save the third matza for the Hillel sandwich.*
You may *dip the matza in salt or charoset.*
One should *eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.*

HERE I AM, ready to perform the mitzvah of eating matza.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת אֲכִילַת מַצָּה.

BLESSED ARE YOU, Lord our God, King of the Universe, who extracts bread from the earth.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, ha-mo-tzee le-chem meen ha-aretz.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא
לֶחֶם מִן הָאָרֶץ.

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us by commanding us to eat matza.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, asher keed'sha-nu b'meetz-vo-tav v'tzee-va-nu al achee-lat matza.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

With or without salt?

RABBI YOSEF KARO, author of the **Shulchan Aruch** *(16th C., Safed, Israel)*, requires that the matza be dipped in **salt**, just as challah is dipped in salt, to make it tastier, as befits food consumed in a ritual context. Our table is like God's altar and our bread is like a royal offering to God. Therefore, just as each sacrificial offering must be salted *(Leviticus 2:13)*, so should we salt the matza of the holiday of liberation *(Aruch Hashulchan O.H. 475:5)*.

But other rabbis protested that matza is the bread of poverty and should be eaten plain without any seasoning.

Obviously, those on a salt-free diet are obligated to eat their matza plain, since the Torah was given for life, not for death.

Sefer HaMinhagim, Amsterdam

With or Without Charoset?

RAV AMRAM GAON *(9th C., Babylonia)* and Maimonides *(12th C., Egypt)* require that matza be dipped in charoset just as maror and karpas should be. **Charoset** (a symbol of mortar) is appropriately mixed both with matza (the bread of poverty) and with maror (the taste of bitter slavery). But Rabbi Avraham Hayarchi *(French Talmudist, 12th C.)* never heard of such a strange custom. Why, he asks, dip the matza (the bread of liberation eaten during the Exodus) in charoset (the reminder of slavery)? Rabbi Joel Sirkis replied that for Maimonides the matza dipped in charoset stands for the experience of emergence from slavery to freedom. The contrast of matza and charoset makes us aware of the meaning of freedom.

The Blessing Over Chametz: Bergen-Belsen

BEFORE EATING CHAMETZ in the concentration camp seder, Jews recited a special prayer:

"Our Father in Heaven! It is well-known to you that we desire to follow your will and celebrate Pesach with matza – strictly avoiding chametz. Yet our hearts are pained that the enslavement prevents us from doing so for our lives are in danger. We are here, ready to observe the positive commandment of **'living by your laws'** *(Lev. 18:5)* – not dying by them. We must take care not to violate the negative commandment, **'beware and guard yourself well,'** lest we endanger our lives. Therefore, our prayer to You is to preserve our lives and redeem us quickly, so that we may observe Your will and serve You wholeheartedly. Amen."

Maror

מָרוֹר

1. *Take an ounce of raw maror,* *preferably romaine lettuce, but almost equally good is horseradish ("chrein") which was popular in wintry northern Europe when lettuce was unavailable. Maror embodies the taste of slavery.*

2. *Dip it in charoset* *(but not so much that it eradicates the bitter taste). Recite the blessing, eat and savor the maror, but* ***do not recline!*** *Reclining is a custom of the free, while maror and charoset remind us of persecution.*

HERE I AM, ready to perform the mitzvah of eating maror.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת אֲכִילַת מָרוֹר.

BLESSED ARE YOU, Lord our God, King of the Universe who has sanctified us by commanding us to eat maror.

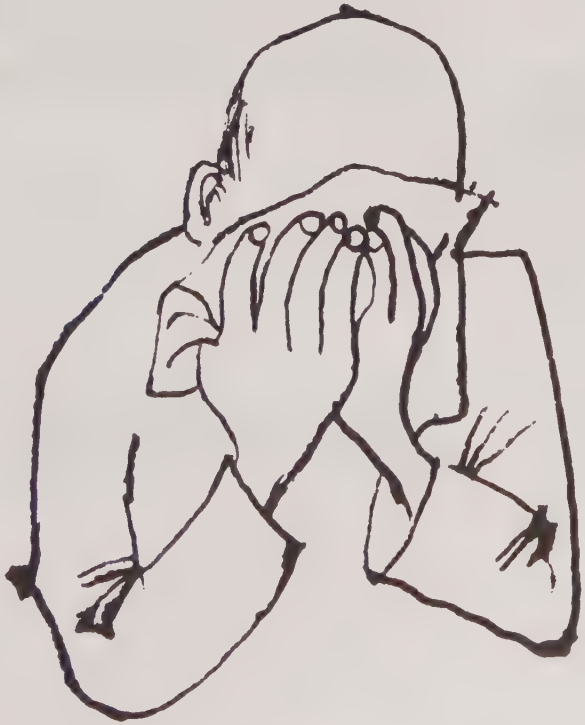
Ba-ruch ata Adonai, Elo-hei-nu me-lech Ha-olam, asher kee-d'sha-nu b'meetz-vo-tav v'tzee-va-nu al achee-lat maror.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

A Meditation on Maror

PERSONALLY, I cannot imagine Passover without horseradish. Its combination of intense pleasure and pain makes a good analog for the bittersweet nature of our memories at Passover: We remember good times with family and friends, often with those who are no longer with us or are far away. We give our brief lives added dimension by linking them to the pain and triumph of Jewish history.

As the Irish fiddler Seamus Connolly once said in the name of his mother, **"We're never so happy as when we're crying." We never enjoy the horseradish so much as when it brings tears to our eyes** *(Ira Steingroot).*



Weeping Man

Ben Shahn © Ben Shahn Estate/Licensed by Vaga, NY, NY, 1996

Maror and the Salad Bar

Question: Which species should be used for maror (bitter herbs)?

Responsum: For the benefit of the public I think it is useful to let everyone know that the ***chazeret*** mentioned in the Mishnah as the preferred species for maror is the plant known in German as *Salat*. Its Hebrew name ***chasa*** also means "to protect" just as God protected our homes from the plague.

Since in the cold climate of Germany and Poland, it is not available at the time of Passover, people use ***chrein***, horseradish. This substitution has had detrimental results, because many people eat less than the required minimum of a *kazayit* (an olive's size) due to the pungent flavor of the horseradish. Thus many neglect the mitzvah of maror. Meticulously observant Jews who do eat a full dosage of the horseradish are endangering their health. Therefore whoever is God-fearing should buy ***latuga-Salat*** **(romaine lettuce)** for maror, even if it is costly.

(Rabbi Tzvi Ashkenazi, 1660-1718, Greece and Germany; ***Responsa Anthology****, Asher Finkel)*

Matza and Maror as Silverware

ALL THIS DIPPING can be quite messy. Yet seen from an historical perspective, bread and fresh vegetables have always been used to spoon up sauces and dips in the era before forks and spoons became common utensils *(16th-17th C.).*

"Our Way" Passover brochure in sign language for the Jewish deaf (National Conference of Synagogue Youth of the Union of Orthodox Jewish Congregations of America).

Korech
Hillel's Sandwich at the Temple

כּוֹרֵךְ

***Take the third**, bottom matza, and prepare a sandwich of matza, maror and charoset. Eat it while reclining to the left.*

זֵכֶר לַמִּקְדָּשׁ כְּהִלֵּל.
כֵּן עָשָׂה הִלֵּל בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם.
הָיָה כּוֹרֵךְ פֶּסַח מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם
מַה שֶּׁנֶּאֱמַר (במדבר ט, יא): "עַל מַצּוֹת וּמְרוֹרִים
יֹאכְלֻהוּ."

Leader:
WE have just eaten matza and maror separately. However, in the days of the Temple, Hillel, the head of the Sanhedrin, used to bind into one sandwich: Pesach lamb, matza and maror. He ate them all together in order to observe the law: *"You shall eat it (the Pesach sacrifice) on matzot and maror"* (Numbers 9:11).

Eating the sandwich tonight reminds us of the Temple sacrifice in Jerusalem as performed according to Hillel.

All:
IN MEMORY of Pesach in the Temple as Hillel used to celebrate it.

A Soviet Sandwich

WE HELD THE SEDER in a hurry, as in the time of the Exodus from Egypt, since the camp authorities prohibited the holding of a seder. Instead of ***maror***, we ate slices of onion, and for ***zeroa*** (roasted bone symbolizing the Passover sacrifice), we used burnt soup cubes. We read from one Haggadah, the only copy we had, and when we reached ***korech***, we had nothing to put between the matzot. Then Joseph Mendelevich said, **"We do not need a symbol of our suffering. We have real suffering and we shall put that between the matzot."**

(Shimon Grillius, a prisoner in a Soviet labor camp, whose crime was his desire to make aliyah).

An English Sandwich

BRITISH NOBILITY gave us the word ***"sandwich"*** invented by John Montague, nicknamed "Jemmy Twitcher,"an inveterate gambler in the court of George III. Famous for his round-the-clock sessions at the gaming tables, "Jemmy" used to order his servant to bring him pieces of meat between slices of bread, so that he could continue gambling without loss of time. Soon the bread-and-meat combination was called the *sandwich*. "Jemmy", you see, was more formally known as the fourth **Earl of Sandwich**. Sandwiches both during the Exodus in the 13th century B.C.E. and in 18th century England were **"fast foods."**

In the twentieth century the revivers of the Hebrew language sat down to invent a term for the sandwich. They first suggested it be called a *"Hilleleet,"* named after Hillel, head of the Sanhedrin, just as the English "sandwich" was named after an illustrious personage. Later they settled for *"kareech"* from the verb that describes Hillel's original sandwich – *"Korech"*. Today most Israelis call it a *"sandwich,"* a term borrowed from the English.

Shulchan Orech
The Pesach Family Meal

שֻׁלְחָן עוֹרֵךְ

The Dutch Family Seder — *Bernard Picart, 1725*

Eating the Hidden Afikoman

צָפוּן

1. ***The Afikoman***, *the other half of the middle matza which was hidden at the beginning of the seder, must now be eaten. Its taste lingers as the last food eaten at the seder.*

2. ***At this point*** *the leaders of the seder "discover to their dismay" that the afikoman has been "stolen" by the children. Knowing that it must be eaten at the end of the meal, the leaders must bargain for its return.*

3. ***It is recommended*** *that Jewish prizes be offered (a book, a game), as well as the promise of some money. Some families ask the children to give 10% of their afikoman prize to a tzedaka of their choice and to announce the beneficiary at this point. The adults may be solicited for matching gifts.*

4. ***After everyone has finished dessert,*** *distribute a piece of afikoman combined with additional matza (altogether the equivalent of 1/2 a machine made matza). Though the participants may be quite full, it is important to end the seder with the taste of matza, eaten while reclining (left).*

5. ***Since matza*** *has already been eaten at the beginning of the seder, the significance of the afikoman is its role as a stand-in for the Pesach lamb that was once consumed at the end of the seder after one had eaten one's fill.*

6. ***After finishing*** *the afikoman there is no more eating or drinking except the third and fourth cups of wine.*

Find the hidden Pesach Fours: 4 matzot, 4 presents, 4"?", 4 cups! *Tanya Zion*

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת
אֲכִילַת אֲפִיקוֹמָן זֵכֶר לְקָרְבַּן
פֶּסַח הַנֶּאֱכָל עַל הַשּׂוֹבַע.

❖ **HERE I AM,** ready to fulfill the mitzvah of eating the afikoman. This matza is a reminder of the Pesach sacrifice which was eaten on a full stomach in the days of the Temple!

Francis Bacon: Divine Hide-and-Go-Seek

SOLOMON THE KING excelled in the glory of treasure and magnificent buildings, of shipping and navigation, of service and attendance, of fame and renown, yet he makes no claim to any of those glories, but only to the glory of inquisition of truth; for so he says expressly, *"The glory of God is to conceal a thing, but the glory of the king is to find it out"* *(Proverbs 25:2)*. It is like the innocent play of children; the Divine Majesty took delight to hide His works, to the end to have them found out. It is as if kings could not obtain a greater honor than to be **God's play-fellows** in that game. *(Francis Bacon, The Advancement of Learning, 1605).*

Afikoman – "It's Greek to me!"

επι κωμον

The Mishna explicitly forbids "completing the Pesach seder with an afikoman" *(Pesachim 10:8)*. But in today's parlance we always consummate the seder meal with the eating of what we call "the afikoman" – a piece of matza. How on earth can we explain this? What does the Greek term *"afikoman"* mean?

To the Talmudist Rav it was clear: **"Afikoman" is the Greek custom of going around from house to house on the night of a celebration**. This procession *("komon")* held after *("epi")* the formal symposium, involved dropping in at friends' homes and probably joining them for dessert. However, on seder night in the days of the Temple one was allowed to eat only with one's pre-arranged dinner partners (havurah) who had subscribed to the sacrifice of that Pesach lamb in advance. The lamb was offered in their name and no one could join their dinner gathering as an afterthought.

Therefore, on Pesach the Rabbis forbade the Greek practice of a post-symposium procession from group to group – an *"afikoman"* that might lead people to eat from a Pesach sacrifice not meant for them.

So how, we may ask, did the Greek *"epikomon"* become today's matza? The Talmudists Shmuel and Rabbi Yochanan understood the word "afikoman" to mean "dessert." They read the Mishna this way: **"It is forbidden to eat afikoman (i.e. dessert) after eating the Pesach lamb"** since that is the last and most important item on the menu, and its aftertaste should remain in our mouth all night.

Later the term afikoman was applied to the special dessert that was mandated at the seder – matza eaten in lieu of the bite of Pesach lamb which concluded the meal in Temple times.

Personal Meditation: Seeking Our Lost Other Half

Pesach is a holiday celebrating our reunion with the lost parts of ourselves. Often hiding and separation are essential stages in our life. In the Biblical story of the Exodus both Moshe and God played "hide-and-go-seek." Moshe was hidden for three months from Pharaoh until he was adopted by Pharaoh's daughter. Then the grown Moshe went out to seek his brothers. The Divine face too was hidden for hundreds of years of servitude until God's revelation to Moshe at the burning bush. Initially Moshe hid his face, but eventually he helped all Israel to encounter God face to face at Mount Sinai. On seder night we hide and then seek the afikoman, reuniting the two parts separated at the beginning of the seder. May we learn to discover the lost parts of ourselves, to become reconciled with relatives who have become distant and to find wholeness in a Jewish tradition from which we have become alienated.

Birkat Hamazon – Barech
The Blessing after the Meal

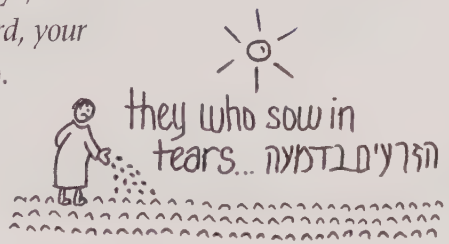
בָּרֵךְ

1. ***After the meal*** *we thank God not only for the food but for all the Divine gifts we have received. These blessings are recited over the third cup of wine which we pour now and drink at the end of Barech.*

2. ***Usually a guest*** *is chosen to lead the blessing, so that one can thank the hosts and God simultaneously. For three or more adults (post bar-mitzvah) the* **invitation** *is said (p.133). For ten or more, add to the invitation the word "Eloheinu", our God, since God's presence dwells in community.*

HERE I AM, ready to perform the mitzvah of thanking God for the food we have eaten. Just as it says, *"you shall eat and be satisfied and bless the Lord, your God, for the good land God gave you"* *(Deut. 8:10)*.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת
עֲשֵׂה כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
"וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ."



A Song of Ascents
The Dream of the Return from Exile

שִׁיר הַמַּעֲלוֹת

Sheer ha–ma–alot.
B'shuv Adonai et sheev–at Tzion,
ha-yeenu k'chol-meem.
Az y'ma-lei s'chok pee-nu
u'l-sho–nei–nu reena,
Az yo-m'ru va–goyim
heeg–deel Adonai la–asot eem eleh.
Heeg–deel Adonai la–asot eemanu
ha–yee–nu s'mei-cheem.
Shuva Adonai, et sh'vee–tei-nu
ka–afee–keem ba–negev.
Ha–zor–eem b'deem–ah, b'reena yeek–tzo-ru.
Ha–loch yei–lech u–va-cho
no–sei me–shech hazara,
Bo yavo v'ree-na, no–sei alu–mo-tav.

בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה
אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵלֶּה.
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ
כַּאֲפִיקִים בַּנֶּגֶב.
הַזֹּרְעִים בְּדִמְעָה
בְּרִנָּה יִקְצֹרוּ.
הָלוֹךְ יֵלֵךְ וּבָכֹה,
נֹשֵׂא מֶשֶׁךְ הַזָּרַע
בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

WHEN THE Lord restores the fortunes of Zion – we see it as in a dream –
our mouths shall be filled with laughter,
our tongues, with songs of joy.
Then shall they say among the nations,
"The Lord has done great things for them!"
The Lord will do great things for us
and we shall rejoice.
Restore our fortunes, Lord,
like watercourses in the Negev.
They who sow in tears
shall reap with songs of joy.
Though he goes along weeping,
carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves *(Psalm 126)*.

בִּרְכַּת הַמָּזוֹן

The Invitation

חַבֵּרַי נְבָרֵךְ!

Leader *(raises the cup and begins):* My friends, let us bless God for the meal.

Cha-vei-rai n'va-rech.

All: "May the Lord's name be blessed from now and forever" *(Psalm 113:2).*

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hee sheim Adonai m'vo-rach mei-ata v'ad olam.

Leader *(repeats):* "May the Lord's name be blessed from now and forever."

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hee sheim Adonai m'vo-rach mei-ata v'ad olam.

Leader *(adds words in parenthesis when there is a minyan):* With your permission, let us bless (our God) from whose food we have eaten.

בִּרְשׁוּת חֲבֵרַי,
נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

Beer-shut, n'va-rech (Eloheinu) she-achal-nu mee-shelo.

All: Blessed be (our God) from whose food we have eaten.

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Ba-ruch (Eloheinu) she-achal-nu mee-shelo, uv'tu-vo cha-yeenu.

Leader *(repeats):* Blessed be (our God) from whose food we have eaten.

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Ba-ruch (Eloheinu) she-achal-nu mee-shelo, uv'tu-vo cha-yeenu.

All: Blessed be God, Blessed be the Divine Name.

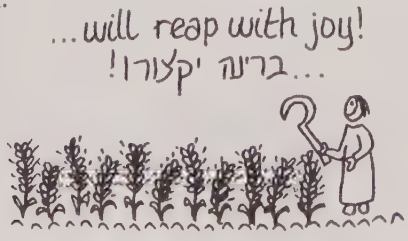
בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Ba-ruch hu u-varuch sh'mo.

First Blessing: For the Food

(traditionally attributed to Moshe)

BLESSED ARE YOU, Lord our God, King of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of food, for God provides for all the creatures which God has created. **Blessed are You, Lord, who feeds all.**



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר
כִּי לְעוֹלָם חַסְדּוֹ.
וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל,
כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל
וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל.

Ba-ruch ata Adonai Elo-hei-nu
me-lech ha-olam,
Ha-zan et ha-olam ku-lo b'tuvo,
b'chen, b'chesed, u-v'ra-cha-meem
Hu no-ten le-chem l'chol ba-sar,
kee- l'olam chas-do,
Uv-tu-vo ha-gadol, ta-meed lo chasar lanu,
v'al yech-sar lanu ma-zon, l'olam va-ed,
Ba-avur she-mo ha-gadol,
kee-hu Eil zan um-far-neis la-kol
U-mei-teev la-kol, u-mei-cheen ma-zon
l'chol bree-yo-tav asher ba-ra,
Baruch ata Adonai, ha-zan et ha-kol.

Second Blessing: For the Land and the Food

(attributed to Joshua)

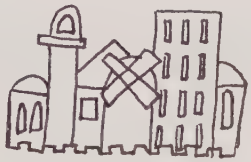
WE THANK YOU, Lord our God, for having given us a beautiful, good, and spacious land; for having taken us out of Egypt and redeemed us from the house of slavery; for your covenant which You sealed in our flesh; for your Torah which You have taught us; for the life, grace and kindness You have granted us; and for the food which sustains us at all times.

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה,
וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל
בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ, וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ, וְעַל אֲכִילַת מָזוֹן שֶׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ
תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.
וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.

THE TORAH says: *"After you have eaten and are satisfied, you shall bless the Lord your God for the good land God has given you"* (Deut. 8:10). **Blessed are You, Lord, for the land and for the food.**

כַּכָּתוּב: "וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת יְיָ
אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ."
בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

Ka-ka-tuv v'achal-ta, v'sa-vata u-vei-rach-ta, et Adonai Elo-he-cha, al ha-aretz ha-tova asher natan lach. Ba-ruch ata Adonai al ha-aretz v'al ha-mazon.



Third Blessing: For Jerusalem

(attributed to David)

HAVE MERCY, Lord our God, on Israel your people, on Jerusalem your city, on Zion Your dwelling place, on the house of David your anointed messiah, and on the holy Temple that bears your name. Our Divine Parent, take care of us and support us, grant us relief from all our troubles, release us from reliance on the gifts and loans of human beings, that we may never be put to shame and disgrace. Let us be dependent only on your open-handed generosity.

רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל
וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רְעֵנוּ, זוּנֵנוּ, פַּרְנְסֵנוּ,
וְכַלְכְּלֵנוּ, וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ,
וְנָא, אַל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם, וְלֹא לִידֵי
הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוֹשָׁה וְהָרְחָבָה,
שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

[On Shabbat add]:
[On this great and holy Shabbat, we abstain from work and we rest according to your will. Grant us tranquillity so that there be no sorrow and grief on our day of rest. Let us live to see Jerusalem your holy city rebuilt, for You are Master of all redemption and comfort.]

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי
הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ,
לִשְׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ וּבִרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ
אֱלֹהֵינוּ, שֶׁלֹּא תְהֵא צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהַרְאֵנוּ יְיָ
אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, כִּי
אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, **יַעֲלֶה וְיָבֹא** וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה, וְיִשָּׁמַע, וְיִפָּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם **בְּיוֹם חַג הַמַּצּוֹת הַזֶּה**. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בּוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

GOD, may your memories of us, of our ancestors, of the son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend and be acceptable before you, for life and peace. On this day of the **Feast of Matzot**, remember us, Lord our God, for goodness; consider us for blessing; save us for life for we look to you, for you are a gracious and merciful God and King.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם,
אָמֵן.

U-v'nei Yeru-sha-layeem eer ha-kodesh beem-hei-ra b'ya-meinu.
Ba-ruch ata Adonai,
Bo-neh v'ra-cha-mav, Yeru-sha-layeem,
Amen.

REBUILD JERUSALEM the holy city quickly in our days. **Blessed are You, Lord, who rebuilds Jerusalem in mercy. Amen.**

Fourth Blessing: For Divine Goodness

(written after the defeat of the Bar Kochba Revolt 135 C.E.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ, מַלְכֵּנוּ, אַדִּירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמֵּטִיב לַכֹּל, שֶׁבְּכָל יוֹם וָיוֹם הוּא הֵטִיב, הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְמָלָנוּ, הוּא גּוֹמְלֵנוּ, הוּא יִגְמְלֵנוּ לָעַד לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרֶוַח הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה, נֶחָמָה, פַּרְנָסָה וְכַלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמִכָּל טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ.

BLESSED ARE YOU, Lord our God, King of the universe. You are our Parent, our King, our Creator, and our Redeemer, the Shepherd of Israel. You grant favors to us constantly. You lavish us with kindness and mercy, success and blessing, comfort and support, life and peace. May You never deprive us of any good thing.

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.
הָרַחֲמָן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאַר בָּנוּ לָעַד וּלְנֵצַח נְצָחִים, וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים. הָרַחֲמָן, הוּא יְפַרְנְסֵנוּ בְּכָבוֹד.
הָרַחֲמָן, הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ.
הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.
הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב, וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת.

HaRa-cha-man, hu yee-sh'lach lanu,
et Ei-lee-ya-hu ha-na-vee, za-chur la-tov
vee-vaser lanu, b'sorot to-vot,
y'shu-ot v'ne-chamot.

MAY the Merciful One reign over us forever.
MAY the Merciful One grant us an honorable livelihood.
MAY the Merciful One break the yoke from our neck, and lead us upright into our land.
MAY the Merciful One send ample blessing into this house and upon this table at which we have eaten.
MAY the Merciful One send us Elijah the prophet who will bring us good tidings of consolation and comfort.

MAY GOD BLESS (the hosts or my guests, my father, my mother, my grandparents, my spouse, my children, my grandchildren, my uncles and aunts, my cousins) myself and everyone gathered here, just as you blessed our ancestors with a complete blessing.

(You may wish to add personalized good wishes in Hebrew or English such as mazal tov for a newly married couple).

הָרַחֲמָן הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּין כָּאן אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב.
בַּכֹּל מִכֹּל כֹּל, כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד בִּבְרָכָה שְׁלֵמָה, וְנֹאמַר
אָמֵן.

MAY HEAVEN find merit in us. May we find favor and good sense in the eyes of God and human beings.

Ba-ma-rom y'lamdu alei-hem v'alei-nu	בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ
z'chut she-t'hei l'meesh-meret shalom,	זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם,
v'neesa v'racha mei-eit Adonai	וְנִשָּׂא בְרָכָה מֵאֵת יְיָ
u-tzedaka mei-Elohei yeesh-einu	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ,
v'neemtza chein v'seichel tov	וְנִמְצָא חֵן וְשֵׂכֶל טוֹב
b'einei Eloheem v'Adam	בְּעֵינֵי אֱלֹהִים וְאָדָם.

[On Shabbat]:
[May the Merciful One let us inherit the day which will be an era of perfect Shabbat rest, a time of eternal life.]

הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעוֹלָמִים.

MAY the Merciful One let us inherit the day of total goodness.

הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.

MAY the Merciful One bless the State of Israel.

הָרַחֲמָן, הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל.

MAY the Merciful One grant peace between the children of Jacob and the children of Ishmael.

הָרַחֲמָן, הוּא יַשְׁכִּין שָׁלוֹם בֵּין בְּנֵי יַעֲקֹב
וּבְנֵי יִשְׁמָעֵאל.

MAY the Merciful One enable us to live in the days of the Messiah and earn the world to come.

הָרַחֲמָן, הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי
הָעוֹלָם הַבָּא.

GOD IS A TOWER OF STRENGTH, who shows kindness to David and his offspring forever.

Meegdol y'shu-ot mal-ko,	מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ,
v'oseh chesed leem-shee-cho,	וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ
l'-David u-l'zaro ad olam.	לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

GOD WHO CREATES PEACE in the heavenly heights, may You grant peace for us and for all Israel; and say, Amen.

Oseh shalom beem-romav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-aseh shalom, aleinu	הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
v'al kol yisrael v'eemru Amen.	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

"**GIVE THANKS** to the Lord, for God is good; God's kindness endures forever" *(Psalm 118:1)*. "You open your hand and satisfy the desire of every living thing" *(Psalm 145:16)*. "Blessed is the one who trusts in the Lord, and for whom the Lord provides security" *(Jeremiah 17:7)*.

"יְרָאוּ אֶת יְיָ קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו. כְּפִירִים רָשׁוּ וְרָעֵבוּ,
וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל טוֹב.
הוֹדוּ לַייָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ, וְהָיָה יְיָ מִבְטַחוֹ."

"I HAVE BEEN YOUNG and now I am old, but never have I seen the righteous forsaken, nor their children wanting bread" *(Psalm 37:25)*. "The Lord will give strength to his people; the Lord will bless them with peace" *(Psalms 29:11)*.

נַעַר הָיִיתִי גַּם זָקַנְתִּי
וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב,
וְזַרְעוֹ מְבַקֵּשׁ לָחֶם.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם.

Na-ar ha-yeetee gam zakantee,
v'lo-raeeti tzaddik ne-zav v'zaro
m'vakesh la-chem. Adonai oz
l'amo yee-tein, Adonai y'varech
et amo va-shalom.

The Third Cup

כּוֹס שְׁלִישִׁי

1. ***We conclude*** *the Blessing over the Meal by drinking the Third Cup, the cup of Blessing while reclining to the left.*

HERE I AM, ready to perform the mitzvah of the third cup of wine, which concludes this Pesach meal.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם
מִצְוַת כּוֹס שְׁלִישִׁי שֶׁל
אַרְבַּע כּוֹסוֹת.

BLESSED are You, Lord, our God, King of the Universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Ba-ruch ata Adonai
Elo-heinu me-lech ha-olam
bo-rei pree ha-gafen.

Cup of Elijah

כּוֹס אֵלִיָּהוּ

1. ***Pour*** *a large cup of wine in honor of Elijah.*

2. ***Open*** *the door expectantly for Elijah.*

Now the seder *focuses on the hope for future redemption symbolized by Elijah the Prophet, bearer of good news.*

In Egypt the doors of the house were shut tight on the night of the Tenth Plague. Blood marked the lintels and doorposts where we now place the mezuzah. However in the contemporary seder the doors are opened wide in expectation. This is no longer a night of terror but the dawn of hope. It is, as the Torah calls it, a **Night of Watching** *in expectation of great changes for the better.*

Marc Chagall,
Opening the Door for Elijah
(1946) © ADAGP, Paris (1996)

An Open Door: A Menu of Meanings

THE OPENING of the door on Pesach is a universal custom in Jewish homes, but its explanations are as varied as can be. Here is a sample of its multiple meanings:

1. Trust in Divine Security. While night time is generally a time of fear and vulnerability to attack, on seder night the Jews show their confidence in Divine surveillance. Seder night is called **the Night of Watching** *(leil sheemureem)* in which God protected us from the plague of the first born and the persecution of the Egyptians. Therefore, there is no reason to lock one's doors or even to keep them closed tonight. Our electronic security systems can be switched off.

2. Expectation of Redemption. The door is opened in expectation of redemption. As Rabbi Joshua said, "Just as Israel was redeemed from Egypt in the month of Nisan (on Pesach), so are we destined to be redeemed again – once and for all – in Nisan in the future." Elijah is expected to visit, bringing good tidings of the coming of the Messiah.

3. Fear of the Blood Libel. Medieval folklore suggests a pragmatic reason for opening the door: the fear of spies and informers who might accuse the Jews of drinking the blood of a Christian child or using it for making matza. The Jews wanted to see who might be **eavesdropping** and spreading malicious – in fact, deadly – rumors about the seder.

Anne Frank: I Still Believe

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us, too. I can feel the suffering of millions – and yet, if I look up into the heavens, I think it will come out all right, that this cruelty too will end, and that peace and tranquillity will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. *(Diary of Anne Frank, Amsterdam 1944)*

Filling the Cup of Redemption Ourselves

The Hassidic rebbe Naftali Tzvi Horowitz (died 1817) used to invite all the participants of the seder – in order of their place at the table – to pour from their personal cup into Elijah's cup. This symbolizes the need for everyone to make their own personal contribution to awaken the divine forces of redemption by beginning with human efforts *(heet-o-ra-rut dee-l'ta-ta)*.

In some families, each participant helps to fill Elijah's cup of future redemption while expressing a particular wish for a better year.

Welcoming Elijah

בָּרוּךְ הַבָּא

Welcome Elijah *with the traditional greeting "Baruch Ha-Ba" and a prayer or song.*

The Prayer for Elijah

by The Maharal of Prague (16th C. – associated with the legend of the Golem, the Jewish precursor of Frankenstein)

HaRachaman! May the Merciful One send Elijah the prophet to announce good news about redemption and comfort – just as You promised: *"Here, I will send you Elijah the prophet before the Lord's great and awesome day.* **He will reconcile the hearts of parents to their children and children to their parents..."** (Malachi 3:24).

הָרַחֲמָן הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ
הַנָּבִיא זָכוּר לַטּוֹב, וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת כְּאָמוּר: "הִנֵּה
אָנֹכִי שֹׁלֵחַ לָכֶם אֶת אֵלִיָּה הַנָּבִיא לִפְנֵי
בּוֹא יוֹם יְיָ הַגָּדוֹל וְהַנּוֹרָא, **וְהֵשִׁיב לֵב
אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אֲבוֹתָם**"
(מלאכי ג, כג – כד).

Messianic Songs of Hope

ELIJAH the prophet,	*Eliyahu ha-navee*	**אֵלִיָּהוּ הַנָּבִיא**
Elijah the Tishbee,	*Eliyahu ha-Tish-bee*	אֵלִיָּהוּ הַתִּשְׁבִּי,
Elijah the Giladee!	*Eliyahu ha-Giladee*	אֵלִיָּהוּ הַגִּלְעָדִי
May he soon come to us	*beem-hei-ra b'ya-mei-nu*	בִּמְהֵרָה יָבוֹא אֵלֵינוּ
Along with the Messiah, son of David.	*yavo ei-leinu eem ma-shee-ach ben David*	עִם מָשִׁיחַ בֶּן דָּוִד.
I BELIEVE with a perfect faith	*Anee ma-a-meen b'eh-eh-mu-na*	**אֲנִי מַאֲמִין** בֶּאֱמוּנָה
in the coming of the Messiah	*shlei-ma b'vee-at ha-ma-shee-ach*	שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ,
and even though he delays	*v'af-al-pee she-yeet-ma-mei-ah*	וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ,
I will await	*eem kol zeh acha-keh lo*	עִם כָּל זֶה אֲחַכֶּה לּוֹ
the day of his coming.	*b'chol yom she-yavo*	בְּכָל יוֹם שֶׁיָּבוֹא.

Envisioning the Future Through the Eyes of Elijah

AS THE SEDER winds down, the memory of the historic Exodus gives way to the hopes for the messianic future. During thousands of years since the original liberation from Egypt, the Jews have often been forced to commemorate the origins of their national freedom in conditions of oppression and even extermination. The memory of past miracles reinforced their belief that rescue could come again in the most unexpected ways.

But what is the vision we desire for the future? How does the experience of being a victim shape our dream of being a victor? The **cup of Elijah** came to represent two possibilities. The primary motif embodied in the Biblical verses of *"Pour out Your Wrath"* is the pain-nourished demand for bringing the persecutors to justice. "Never again" merges with a desire for Divine wrath and for righteous vengeance to assuage the pain of humiliation and to silence the sadism of the oppressor. Yet the Zionist national poet H.N. Bialik wrote, *"the appropriate vengeance for the murder of a child has not been conceived even by Satan himself."* Such dark thoughts tend to polarize Jew and gentile and to perpetuate the memory of pain.

However, the messianic vision can also encompass reconciliation and a forward-looking justice for Israel and for all nations. Elijah also symbolizes the reconciliation of parent and child, of those alienated one from another.

Holocaust and Hope

At the darkest moment, the Warsaw Ghetto Uprising revived Jewish hope and honor. After 450,000 Jews had already been deported, the Jewish youth movements mounted armed resistance that reached its climax on seder night, 1943.

The Last Passover in the Warsaw Ghetto

Read the following dramatization, drawn from authentic memoirs by Vladislav Pavlak. It captures the conflicting views of Passover, 1943. You may assign a narrator and three voices (A,B,C) to read it in parts.

N: It was April 19, 1943, the first day in the renewed defense of the ghetto.

A: *Do you know what day this is?*

B: *Monday. The 19th of April.*

A: *No, no, I don't mean that. But do you know that today is a holiday?*

B: *What, is he crazy? We're dying and he blabbers about holidays.*

A: *I am telling you, today is a great holiday. It is Passover, the Seder night.*

B: *If it makes you happy, why don't you conduct Seder for yourself? Passover without matza and maror! What kind of Passover is that?*

A: *We need no bitter herbs. Sufficient bitterness and humiliation have been our lot. Are we not slaves? Are we not orphans who have been forsaken? We need no wine, let us drink water. We need no matzot. Our bread is the bread of affliction.*

N: They read the Haggadah aloud. When they came to the words: "And the Lord has freed us from the bondage of Egypt," someone interrupted.

B: *It's a lie, I'm telling you. God has never freed us from bondage, for it follows us wherever we go. We were slaves by the rivers of Babylon, in Spain and now, again we are slaves, and as slaves do we die.*

C: The commander spoke: *Quiet! Fools! He was right when he said that today we celebrate a holiday. Passover is a holiday of freedom. Don't you see that we are free? No longer do we listen to orders. They tell us: Come out of your hiding – and we refuse to come out. They lure us with promises, and we answer with gunfire. We have thrown off the armbands which they made us wear for our humiliation, and we turned them into banners. Today is the day of freedom, and that freedom is within us. We will go down in defeat but we will die as free men and women.*

Pour Out Your Wrath

שְׁפֹךְ חֲמָתְךָ

1. ***As the seder*** *comes to an end not only do we recall the moment of the liberation from Egypt, but we also pray for redemption from our contemporary persecutors.*

2. ***Stand and read*** *the demand that our oppressors be brought to the bench of Divine justice.*

"**POUR OUT** your fury on the nations	*Sh'foch cha-mat-cha*	"שְׁפֹךְ חֲמָתְךָ
that do not know you,	*el ha-goyim asher lo y'da-ucha,*	אֶל הַגּוֹיִם, אֲשֶׁר לֹא יְדָעוּךָ
upon the kingdoms	*v'al ha-mam-la-chot asher*	וְעַל מַמְלָכוֹת אֲשֶׁר
that do not invoke your name,	*b'sheem-cha lo ka-ra-u*	בְּשִׁמְךָ לֹא קָרָאוּ.
for they have devoured Jacob	*Kee achal et Ya-acov*	כִּי אָכַל אֶת יַעֲקֹב.
and desolated his home" *(Psalms 79:6,7).*	*v'eet na-vei-hu hei-shamu.*	וְאֶת נָוֵהוּ הֵשַׁמּוּ."
"**POUR OUT** your wrath on them;	*Sh'foch alei-hem za-a-me-cha*	"שְׁפֹךְ עֲלֵיהֶם זַעְמֶךָ,
may your blazing anger overtake them" *(Psalms 69:25).*	*va-cha-ron ap-cha ya-see-geim.*	וַחֲרוֹן אַפְּךָ יַשִּׂיגֵם."
"**PURSUE** them in wrath and destroy them	*Teer-dof b'af v'tash-mee-deim*	"תִּרְדֹף בְּאַף וְתַשְׁמִידֵם,
from under the heavens of the Lord!" *(Lamentations 3:66).*	*mee-tachat shmei Adonai.*	מִתַּחַת שְׁמֵי יְיָ."

Pour Out Your Love

On Our Allies: The Righteous Gentiles

"**POUR OUT** your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over your chosen ones and to participate in the joy of your nations.

שְׁפֹךְ אַהֲבָתְךָ עַל הַגּוֹיִם אֲשֶׁר
יְדָעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר
בְּשִׁמְךָ קוֹרְאִים בְּגִלַּל חֲסָדִים
שֶׁהֵם עוֹשִׂים עִם יַעֲקֹב וּמְגִנִּים
עַל עַמְּךָ יִשְׂרָאֵל מִפְּנֵי
אוֹכְלֵיהֶם. יִזְכּוּ לִרְאוֹת בְּסֻכַּת
בְּחִירֶיךָ וְלִשְׂמוֹחַ בְּשִׂמְחַת גּוֹיֶיךָ.

"Your Wrath": A Late Addition

IT WAS NOT until the bloody Crusades that Biblical verses of Divine anger were added to the Haggadah, for pogroms typically occurred on Easter/Passover.

"Your Love": A Later Addition

THIS UNIQUE addition to a medieval Haggadah appears side by side with *"Pour out your wrath"* in a manuscript from Worms (1521) attributed to the descendants of Rashi. Scholars today debate its authencity but its sentiment for righteous gentiles is genuine.

Righteous Gentiles

In 1933 the Danish King Christian X defied the Nazis and insisted on attending the 100th anniversary of the Copenhagen Synagogue. On Rosh HaShanah 1943, the Germans planned a secret round up of all the Jews. But the Danish underground spirited away almost all of the 8,000 Danish Jews the night before. They crossed the sea in little boats to neutral Sweden. An activist pastor explained:

"We are Christians; Abraham is our spiritual father and the Jews are our brothers. How could it be possible to be Christians without helping? People who called themselves Christians in other countries were really not Christians!"

Opening the Door for Elijah — *Moritz Oppenheim (19th C. Germany)*

The Fourth Cup and the Festival Hallel

כּוֹס רְבִיעִי וְהַלֵּל

1. ***The Pesach seder*** *is divided into two parts by the meal itself. In fact, Hallel (Psalms 113-118) itself is split. While the first half of the seder and of the Hallel (Psalms 113-114) is dedicated to the* ***past****, to historical memory of the redemption from Egypt, the second half looks forward to the* ***future*** *and ends with the wish: "Next year in Jerusalem!" Messianic hope inspires the singing from now through to the completion of the seder. Our mood is joyful anticipation of a better world.*

2. ***Fill the fourth cup*** *of wine and place it before you and conclude singing the Festival Hallel.*

NOT TO US, Lord, not to us,
but to your name bring glory
for the sake of your love and your faithfulness.
Let the nations not say, "Where, now, is their God?"
when our God is in heaven and
all that God wills, God accomplishes.
Their idols are silver and gold, the work of human hands.
They have mouths, but cannot speak, eyes, but cannot see;
they have ears, but cannot hear, noses, but cannot smell;
they have hands, but cannot touch, feet, but cannot walk;
they can make no sound in their throats.
Those who fashion them, all who trust in them, shall become like them.
Israel, trust in the Lord! God is your help and shield.

THE LORD is mindful of us.
God will bless us;
God will bless the house of Israel;
God will bless the house of Aaron;
God will bless those who fear the Lord, small and great alike.
May the Lord increase your numbers, yours and your children's also.
May you be blessed by the Lord, Maker of heaven and earth.
The heavens belong to the Lord,
but the earth God gave over to humankind.
The dead cannot praise the Lord, nor any who go down into silence.
But we will bless the Lord, now and forever.
HALLELUJAH. *(Psalm 115)*

לֹא לָנוּ יְיָ לֹא לָנוּ,
כִּי לִשְׁמְךָ תֵּן כָּבוֹד, עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
לֹא יֶהְגּוּ בִּגְרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם.
יִשְׂרָאֵל בְּטַח בַּיְיָ, עֶזְרָם וּמָגִנָּם הוּא.
בֵּית אַהֲרֹן בִּטְחוּ בַיְיָ, עֶזְרָם וּמָגִנָּם הוּא.
יִרְאֵי יְיָ בִּטְחוּ בַיְיָ, עֶזְרָם וּמָגִנָּם הוּא.

יְיָ זְכָרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטַנִּים עִם הַגְּדֹלִים.
יֹסֵף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ יָהּ, וְלֹא כָּל יֹרְדֵי דוּמָה.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, **הַלְלוּיָהּ.**

I LOVE the Lord
for God hears my voice, my pleas;
for God turns an ear to me, whenever I call.
The bonds of death encompassed me;
the torments of Sheol overtook me.
I came upon trouble and sorrow
and I invoked the name of the Lord,
"Lord, save my life!"
The Lord is gracious and beneficent;
our God is compassionate.
The Lord protects the simple;
I was brought low and God saved me.
Be at rest, once again, my soul,
for the Lord has been good to you.
You have delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before the Lord in the lands of the living.
I trust [in the Lord];
out of great suffering I spoke and said rashly,
"All human beings are false."

How can I repay the Lord
for all God's bounties to me?
I raise the cup of deliverance
and invoke the name of the Lord.
I will pay my vows to the Lord
in the presence of all God's people.
The death of God's faithful ones
is grievous in the Lord's sight.
O Lord, I am your servant,
your servant, the child of your maid-servant;
You have undone the cords that bound me.
I will sacrifice a thank offering to You
and invoke the name of the Lord.
I will pay my vows to the Lord
in the presence of all God's people,
in the courts of the house of the Lord,
in the midst of Jerusalem. **HALLELUJAH.** *(Psalm 116)*

PRAISE THE LORD, all you nations; extol God, all you peoples,
for great is Divine love toward us; the faithfulness of the Lord
endures forever. **HALLELUJAH.** *(Psalm 117)*

אָהַבְתִּי כִּי יִשְׁמַע יְיָ,
אֶת קוֹלִי תַּחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא.
אֲפָפוּנִי חֶבְלֵי מָוֶת,
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי
צָרָה וְיָגוֹן אֶמְצָא.
וּבְשֵׁם יְיָ אֶקְרָא,
אָנָּה יְיָ מַלְּטָה נַפְשִׁי.
חַנּוּן יְיָ וְצַדִּיק,
וֵאלֹהֵינוּ מְרַחֵם.
שֹׁמֵר פְּתָאיִם יְיָ
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי,
כִּי יְיָ גָּמַל עָלָיְכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת
אֶת עֵינִי מִן דִּמְעָה, אֶת רַגְלִי מִדֶּחִי.
אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר,
אֲנִי עָנִיתִי מְאֹד. אֲנִי אָמַרְתִּי בְחָפְזִי
כָּל הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיְיָ,
כָּל־תַּגְמוּלוֹהִי עָלָי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא,
וּבְשֵׁם יְיָ אֶקְרָא.
נְדָרַי לַיְיָ אֲשַׁלֵּם,
נֶגְדָה נָּא לְכָל עַמּוֹ.
יָקָר בְּעֵינֵי יְיָ הַמָּוְתָה לַחֲסִידָיו.
אָנָּה יְיָ כִּי אֲנִי עַבְדֶּךָ, אֲנִי עַבְדְּךָ,
בֶּן אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי.
לְךָ אֶזְבַּח זֶבַח תּוֹדָה
וּבְשֵׁם יְיָ אֶקְרָא.
נְדָרַי לַיְיָ אֲשַׁלֵּם נֶגְדָה נָּא לְכָל עַמּוֹ.
בְּחַצְרוֹת בֵּית יְיָ בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ.

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שַׁבְּחוּהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יְיָ לְעוֹלָם הַלְלוּיָהּ.

GIVE THANKS TO THE LORD, for God is good, God's kindness is forever.
Let Israel declare, "God's kindness is eternal."
Let the house of Aaron declare, "God's kindness is forever."
Let those who fear the Lord declare, "God's kindness is forever."

הוֹדוּ לַייָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ.

I CALLED to the Lord from my narrow prison,
God answered me in the freedom of space.
The Lord is on my side, I have no fear; what can man do to me?
With the Lord on my side as my helper, I will see the downfall of my foes.
It is better to take refuge in the Lord than to trust in mortals;
it is better to take refuge in the Lord than to trust in the great.
All nations have surrounded me;
in the name of the Lord I will surely cut them off.
They surrounded me;
in the name of the Lord I will surely cut them off.
They have surrounded me like bees; they shall be extinguished like burning thorns; in the name of the Lord I will surely cut them off.
You pressed me hard, I nearly fell; but the Lord helped me.
The Lord is my strength and might; God has become my deliverance.
The tents of the victorious resound with shouts of deliverance:
"The right hand of the Lord is triumphant!
The right hand of the Lord is exalted!
The right hand of the Lord is triumphant!"
I shall not die but live and proclaim the works of the Lord.
The Lord punished me severely, but did not hand me over to death.

מִן הַמֵּצַר קָרָאתִי יָהּ,
עָנָנִי בַמֶּרְחָב יָהּ.
יְיָ לִי לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יְיָ לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּייָ, מִבְּטֹחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בִּנְדִיבִים.
כָּל גּוֹיִם סְבָבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילַם.
סַבּוּנִי גַם סְבָבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יְיָ כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַייָ עֲזָרָנִי.
עָזִּי וְזִמְרָת יָהּ, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים,
יְמִין יְיָ עֹשָׂה חָיִל.
יְמִין יְיָ רוֹמֵמָה,
יְמִין יְיָ עֹשָׂה חָיִל.
לֹא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.

OPEN THE GATES of victory for me that I may enter them and praise the Lord.
This is the gateway to the Lord – the victorious shall enter through it.
I praise You, for You have answered me, and have become my deliverance.
The stone that the builders rejected has become the chief cornerstone.
This is the Lord's doing; it is marvelous in our sight.
This is the day that the Lord has made – let us exult and rejoice on it.

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אוֹדֶה יָהּ.
זֶה הַשַּׁעַר לַייָ, צַדִּיקִים יָבֹאוּ בוֹ.
אוֹדְךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה. (2x)
אֶבֶן מָאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה. (2x)
מֵאֵת יְיָ הָיְתָה זֹאת, הִיא נִפְלָאת בְּעֵינֵינוּ. (2x)
זֶה הַיּוֹם עָשָׂה יְיָ, נָגִילָה וְנִשְׂמְחָה בוֹ. (2x)

LORD, deliver us! LORD, let us prosper!

אָנָּא יְיָ הוֹשִׁיעָה נָא! אָנָּא יְיָ הוֹשִׁיעָה נָא!
אָנָּא יְיָ הַצְלִיחָה נָא! אָנָּא יְיָ הַצְלִיחָה נָא!

May one who enters be blessed in the name of the Lord;
we bless you from the House of the Lord.
The Lord is God; God has given us light;
bind the festival offering to the horns of the altar with cords.
You are my God and I will praise You;
You are my God and I will extol You.
Give thanks to the Lord for God is good,
God's kindness is forever. *(Psalm118).*

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בֵּרַכְנוּכֶם מִבֵּית יְיָ. (2x)
אֵל יְיָ וַיָּאֶר לָנוּ, אִסְרוּ חַג בַּעֲבֹתִים, עַד קַרְנוֹת הַמִּזְבֵּחַ. (2x)
אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ. (2x)
הוֹדוּ לַייָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ. (2x)
יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ, כָּל מַעֲשֶׂיךָ; וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ,
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וִיבָרְכוּ, וִישַׁבְּחוּ וִיפָאֲרוּ,
וִירוֹמְמוּ וְיַעֲרִיצוּ, וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ. כִּי לְךָ טוֹב
לְהוֹדוֹת, וּלְשִׁמְךָ נָאֶה לְזַמֵּר, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

The Great Hallel

הַלֵּל הַגָּדוֹל

1. ***In addition to*** *the usual Festival Hallel, on seder night we add the Great Hallel (Psalm 136). Both of them feature the famous refrain: "**Give thanks to the Lord, for God is good! God's kindness is forever!**"*

Kee l'olam chas-do

2. ***Some rabbis*** *require or at least permit that an extra cup be drunk with the Great Hallel. Some people dedicate this fifth cup to the reestablishment of the State of Israel and the ingathering of the exiles. They see Pesach not only as a celebration of liberation from servitude but also as the first step to independence.*

Psalm 136: Selected Verses

GIVE THANKS **to the Lord for God is good,**
For God's kindness is forever.
God struck Egypt's first born,
And brought Israel out of their midst,
With a strong hand and outstretched arm,
God split apart the Sea of Reeds,
And made Israel pass through it,
God hurled Pharaoh and his army
into the Sea of Reeds,
God led His people through the wilderness,
God took note of us in our degradation,
And rescued us from our enemies.
God provides food for all living things,
For God's kindness is forever.

הוֹדוּ לַיְיָ כִּי טוֹב,	כִּי לְעוֹלָם חַסְדּוֹ!
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים,	כִּי לְעוֹלָם חַסְדּוֹ!
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,	כִּי לְעוֹלָם חַסְדּוֹ!
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ,	כִּי לְעוֹלָם חַסְדּוֹ!
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה,	כִּי לְעוֹלָם חַסְדּוֹ!
לְרוֹקַע הָאָרֶץ עַל הַמָּיִם,	כִּי לְעוֹלָם חַסְדּוֹ!
לְעֹשֵׂה אוֹרִים גְּדֹלִים,	כִּי לְעוֹלָם חַסְדּוֹ!
אֶת הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם,	כִּי לְעוֹלָם חַסְדּוֹ!
אֶת הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה,	כִּי לְעוֹלָם חַסְדּוֹ!
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם,	כִּי לְעוֹלָם חַסְדּוֹ!
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם,	כִּי לְעוֹלָם חַסְדּוֹ!
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה,	כִּי לְעוֹלָם חַסְדּוֹ!
לְגֹזֵר יַם סוּף לְגָזָרִים,	כִּי לְעוֹלָם חַסְדּוֹ!
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ,	כִּי לְעוֹלָם חַסְדּוֹ!
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְּיַם סוּף,	כִּי לְעוֹלָם חַסְדּוֹ!
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר,	כִּי לְעוֹלָם חַסְדּוֹ!
לְמַכֵּה מְלָכִים גְּדֹלִים,	כִּי לְעוֹלָם חַסְדּוֹ!
וַיַּהֲרֹג מְלָכִים אַדִּירִים,	כִּי לְעוֹלָם חַסְדּוֹ!
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי,	כִּי לְעוֹלָם חַסְדּוֹ!
וּלְעוֹג מֶלֶךְ הַבָּשָׁן,	כִּי לְעוֹלָם חַסְדּוֹ!
וְנָתַן אַרְצָם לְנַחֲלָה,	כִּי לְעוֹלָם חַסְדּוֹ!
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ,	כִּי לְעוֹלָם חַסְדּוֹ!
שֶׁבְּשִׁפְלֵנוּ זָכַר לָנוּ,	כִּי לְעוֹלָם חַסְדּוֹ!
וַיִּפְרְקֵנוּ מִצָּרֵינוּ,	כִּי לְעוֹלָם חַסְדּוֹ!
נוֹתֵן לֶחֶם לְכָל בָּשָׂר,	כִּי לְעוֹלָם חַסְדּוֹ!
הוֹדוּ לְאֵל הַשָּׁמָיִם,	כִּי לְעוֹלָם חַסְדּוֹ!

The Blessing After the Hallel

"The Breath of Life Praises You"

Selected Translation

THE LIFE BREATH of every living thing will bless your name, God. Without you we have no king and redeemer, no one to rescue us and to take pity on us in times of trouble and strife.
God, you will not sleep or slumber. you wake the sleeping, give speech to the mute, release prisoners, support the fallen and raise up straight those bent over.
Even if our mouths were as full of song as the sea, our tongues like the waves, our lips like the wide expanses, our eyes like the sun and the moon, our hands spread like the eagles and our feet as light as gazelles, still we could never suffice to praise you for even one of the thousands and tens of thousands of favors you have granted our people.

FROM EGYPT You redeemed us, from the house of bondage ... You rescue the poor from the strong, the poverty-stricken from those who rob them.

TENS OF THOUSANDS of Jewish communities praise your name in every generation.

BLESSED ARE YOU, Lord, God and King, great in praises, Master of wonders, who chooses the songs of praise, Life of the universe.

ובמקהלות רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל, בְּרָנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ, בְּכָל דּוֹר וָדוֹר, שֶׁכֵּן חוֹבַת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס, עַל כָּל דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

ישתבח שִׁמְךָ לָעַד מַלְכֵּנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל חֵי הָעוֹלָמִים.

נִשְׁמַת כָּל־חַי

נִשְׁמַת כָּל חַי, תְּבָרֵךְ אֶת שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם, בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה. אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַּ כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלָדוֹת, הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְיָ לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים, וְהַמֵּשִׂיחַ אִלְּמִים, וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים. אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם, וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו, וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ, וְיָדֵינוּ פְרוּשׂוֹת כִּנְשָׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת, אֵין אֲנַחְנוּ מַסְפִּיקִים, לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֵךְ אֶת שִׁמְךָ עַל אַחַת מֵאֶלֶף אֶלֶף אַלְפֵי אַלָּפִים וְרִבֵּי רְבָבוֹת פְּעָמִים, הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

ממצרים גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרָעָב זַנְתָּנוּ, וּבְשָׂבָע כִּלְכַּלְתָּנוּ, מֵחֶרֶב הִצַּלְתָּנוּ, וּמִדֶּבֶר מִלַּטְתָּנוּ, וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ.

עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ וְאַל תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח. עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ, הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ, כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לָשׁוֹן לְךָ תִשָּׁבַע, וְכָל בֶּרֶךְ לְךָ תִכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ. כַּדָּבָר שֶׁכָּתוּב, כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ מִי כָמוֹךָ. מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ. מִי יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ וּמִי יַעֲרָךְ לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת שֵׁם קָדְשֶׁךָ. כָּאָמוּר, לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְיָ, וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב, רַנְּנוּ צַדִּיקִים בַּיְיָ, לַיְשָׁרִים נָאוָה תְהִלָּה. בְּפִי יְשָׁרִים תִּתְהַלָּל. וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם. וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

The Fourth Cup

כּוֹס רְבִיעִי

Raise the fourth *cup of wine, recite the blessing over it and recline to the left while drinking.*

HERE I AM, ready to perform the mitzvah of the fourth cup of wine, which concludes the Hallel songs of thanks.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת כּוֹס רְבִיעִי שֶׁל אַרְבַּע כּוֹסוֹת.

BLESSED ARE YOU, Lord, Our God, King of the Universe, who created the fruit of the vine.

Ba-ruch ata Adonai, Elo-heinu me-lech ha-olam, bo-rei pree ha-gafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Blessing after Drinking Wine:

BLESSED ARE YOU, Lord, for the vine and the fruit, for the beautiful and spacious land You gave us. Have mercy on us and bring us there to eat its fruits. Grant us happiness on this Feast of Matzot. Blessed are You, Lord, for the land and for the fruit of the vine.

Ba-ruch ata Adonai, al ha-aretz v'al pree ha-gafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרִי הַגֶּפֶן וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה, שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ, לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מִזְבַּחֲךָ וְעַל הֵיכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ, וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה
(בשבת – וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה)
וְשַׂמְּחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמֵטִיב לַכֹּל, וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן.
בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן.

The Four Cups and the Four Verbs

The Rabbis identified each cup of wine with the fourfold promise of redemption: "God spoke to Moshe: Tell the children of Israel: I will bring you out ... I will rescue you ... I will redeem you ... I will take you for me as a people and I will be for you as a God ..." *(Exodus 6:2-7).*

On the second night of Pesach only:

Counting the Omer

סְפִירַת הָעֹמֶר

1. ***On the second night*** *of Pesach we begin counting the 50 days from the Exodus to Sinai, from Pesach, the harvest of barley, until Shavuot, the harvest of wheat. Traditionally, the Rabbis interpret the counting as reflecting Israel's eager anticipation of the giving of the Torah at Sinai on Shavuot.*

The physical liberation is not an end in itself, but must be wedded to a life of values and responsibility.

2. ***Please rise*** *and count off the first day of the Omer.*

HERE I AM, ready to perform the mitzvah of counting the Omer.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר.

BLESSED ARE YOU, Lord our God, King of the Universe, who has sanctified us with Divine laws and commanded us to count the Omer.

Ba-ruch ata Adonai, Elo-heinu me-lech ha-olam, asher keed'shanu b'meetz-vo-tav v'tzee-vanu al s'feerat ha-omer

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

TODAY is the first day of the Omer.

Ha-yom yom echad la-omer.

הַיּוֹם יוֹם אֶחָד לָעֹמֶר.

The Double Jubilee

IN THE BIBLICAL ERA Israel counted off seven times seven sabbatical years and concluded with the fiftieth year, the Jubilee, which was marked with the blowing of the shofar. The word Jubilee means shofar and "it proclaimed liberty throughout the land to all the inhabitants thereof" *(Lev.25)*.

Annually the minor Jubilee was the counting off of seven times seven weeks (shavuot) concluded on the fiftieth day with the holiday of Shavuot (Festival of the Weeks) or Pentecost. Every day one measure (omer) of the new barley was offered in the Temple, until Shavuot when the first "fruits" of the wheat harvest were offered.

The rabbis later reinterpreted the fifty day count-down as a reliving of the most important spiritual journey in Jewish history. The original 50 day itinerary brought Israel geographically from Egypt to Mount Sinai, politically from slavery to the ratification of its Divine constitution, and spiritually from idolatry to the status of "a kingdom of priests and a holy nation."

In a sense, the whole purpose of the Exodus is to prepare Israel to accept the Torah. The true meaning of liberation is fulfilled in choosing freely to enter into a commitment to God as a community. Rabbi Y.M. Epstein interprets the barley offering, the "omer," as animal fodder and the wheat offering of the Holiday of the Giving of the Torah as the food of civilized human beings. He took that to symbolize that through Torah we cultivate our new freedom into the spiritual liberty befitting a dignified human being *(Aruch HaShulchan O. H. 489:3)*.

A New Jewish Calendar

IN CONTEMPORARY Israel the journey from Pesach to Shavuot has become a reiteration of our national autobiography in the 20th century. While Pesach recalls our ancient enslavement in Egypt, it also serves as a prelude for the Holocaust in which Jewish suffering in exile reaches its heights.

Yom HaShoah (commemorating the Warsaw Ghetto Uprising that climaxed on seder night, 1943) is used to honor the activism of the ghetto fighters and to memorialize the slaughtered millions and their courage. Out of the vulnerability of Diaspora Jews emerged the Zionist attempt to return to the land, to political autonomy and to military independence.

Yom HaZikaron acknowledges the ongoing price of fallen soldiers in order to enable the celebration of ***Yom HaAtzmaut*** (1948).

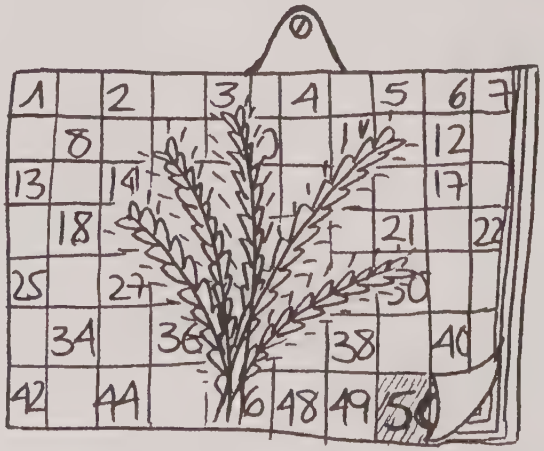
Yom Yerushalayim (1967) marks the reunification of David's city Jerusalem (1000 B.C.E.) completing a 3,000 year cycle of building, destruction, exile and finally return.

Shavuot in Israel adds the dimension of the return to the land and the first fruits of a nation that has returned to its agricultural roots.

A Preview of Upcoming Jewish Holidays

Pesach is the beginning of a 50-day period filled with Jewish commemorations – ancient and contemporary.

12th Day of Omer	***Yom HaShoah*** (Holocaust and Heroism Day).
19th Day of Omer	***Yom HaZikaron*** (Memorial Day for Fallen Israeli Soldiers)
20th Day of Omer	***Yom HaAtzmaut*** (Israel Independence Day; May 15, 1948)
33rd Day of Omer	***Lag BaOmer*** (All-Night Campfire Celebration commemorating the Bar Kochba Revolt against Rome, 132 C.E. and the death of the mystical hero, Rabbi Shimon Bar Yochai)
43rd Day of Omer	***Yom Yerushalayim*** (Jerusalem's Day of Reunification since the Six Day War, June, 1967)
50th Day	***Shavuot*** (Pentecost, the Anniversary of the Giving of the Torah at Sinai, and the bringing of First Fruits of Wheat to the Temple)



Concluding Songs

פִּיּוּט

At the end *of the seder the Ashkenazi Haggadah includes two poems sung alternatively on the first and second seder night. The* **first** *recalls all the* **night rescues,** *"in the middle of the night." At night God saved Israel with the tenth plague, helped Jacob when he was pursued by Lavan, and Mordechai when pursued by Haman.*

The **second poem** *reviews the many redemptions that occurred according to tradition on Pesach: the angels announced the birth of Isaac, the conquest of Jericho, the hanging of Haman, and so on.*

For the first night only:

"It Happened in the Middle of the Night"

(Yannai, 5th C. Israel) *(Ex. 12:29)*

"וּבְכֵן וַיְהִי בַּחֲצִי הַלָּיְלָה"

אָז רוֹב נִסִּים הִפְלֵאתָ בַּלָּיְלָה,
בְּרֹאשׁ אַשְׁמוּרוֹת זֶה הַלָּיְלָה,
גֵּר צֶדֶק נִצַּחְתּוֹ כְּנֶחֱלַק לוֹ לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

דַּנְתָּ מֶלֶךְ גְּרָר בַּחֲלוֹם הַלָּיְלָה,
הִפְחַדְתָּ אֲרַמִּי בְּאֶמֶשׁ לַיְלָה,
וַיָּשַׂר יִשְׂרָאֵל לְמַלְאָךְ וַיּוּכַל לוֹ לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

זֶרַע בְּכוֹרֵי פַתְרוֹס מָחַצְתָּ בַּחֲצִי הַלָּיְלָה,
חֵילָם לֹא מָצְאוּ בְקוּמָם בַּלָּיְלָה,
טִיסַת נְגִיד חֲרֹשֶׁת סִלִּיתָ בְּכוֹכְבֵי לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

יָעַץ מְחָרֵף לְנוֹפֵף אִוִּוי, הוֹבַשְׁתָּ פְגָרָיו בַּלָּיְלָה,
כָּרַע בֵּל וּמַצָּבוֹ בְּאִישׁוֹן לַיְלָה,
לְאִישׁ חֲמוּדוֹת נִגְלָה רָז חֲזוֹת לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

מִשְׁתַּכֵּר בִּכְלֵי קֹדֶשׁ נֶהֱרַג בּוֹ בַּלָּיְלָה,
נוֹשַׁע מִבּוֹר אֲרָיוֹת פּוֹתֵר בְּעָתוּתֵי לַיְלָה.
שְׂנְאָה נָטַר אֲגָגִי וְכָתַב סְפָרִים לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

עוֹרַרְתָּ נִצְחֲךָ עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה,
פּוּרָה תִּדְרוֹךְ לְשׁוֹמֵר מַה מִּלַּיְלָה,
צָרַח כַּשּׁוֹמֵר וְשָׁח אָתָא בֹקֶר וְגַם לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

קָרֵב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה,
רָם הוֹדַע כִּי לְךָ הַיּוֹם אַף לְךָ הַלַּיְלָה,
שׁוֹמְרִים הַפְקֵד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה,
תָּאִיר כְּאוֹר יוֹם חָשְׁכַּת לַיְלָה,
וַיְהִי בַּחֲצִי הַלָּיְלָה.

For the second night only:

"And You Shall Say: 'It is the Passover Sacrifice'"

(Elazar haKalir, 8th C. Israel) *(Ex. 12:27)*

"וַאֲמַרְתֶּם זֶבַח פֶּסַח."

אֹמֶץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח,
בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשֵּׂאתָ פֶּסַח,
גָּלִּיתָ לָאֶזְרְחִי חֲצוֹת לֵיל פֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

דָּלָתָיו דָּפַקְתָּ כְּחֹם הַיּוֹם בַּפֶּסַח,
הִסְעִיד נוֹצְצִים עֻגוֹת מַצּוֹת בַּפֶּסַח,
וְאֶל הַבָּקָר רָץ זֵכֶר לְשׁוֹר עֵרֶךְ פֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

זָעֲמוּ סְדוֹמִים וְלֹהֲטוּ בָּאֵשׁ בַּפֶּסַח,
חֻלַּץ לוֹט מֵהֶם, וּמַצּוֹת אָפָה בְּקֵץ פֶּסַח,
טְאטֵאתָ אַדְמַת מֹף וְנֹף בְּעָבְרְךָ בַּפֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

יָהּ, רֹאשׁ כָּל אוֹן מָחַצְתָּ בְּלֵיל שִׁמּוּר פֶּסַח,
כָּבִיר, עַל בֵּן בְּכוֹר פָּסַחְתָּ בְּדַם פֶּסַח,
לְבִלְתִּי תֵּת מַשְׁחִית לָבֹא בִּפְתָחַי בַּפֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

מְסֻגֶּרֶת סֻגְּרָה בְּעִתּוֹתֶי פֶּסַח,
נִשְׁמְדָה מִדְיָן בִּצְלִיל שְׂעוֹרֵי עֹמֶר פֶּסַח,
שָׂרְפוּ מִשְׁמַנֵּי פּוּל וְלוּד בְּיִקַּד יְקוֹד פֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

עוֹד הַיּוֹם בְּנֹב לַעֲמוֹד, עַד גָּעָה עוֹנַת פֶּסַח,
פַּס יָד כָּתְבָה לְקַעֲקַע צוֹל בַּפֶּסַח,
צָפָה הַצְּפִית עָרוֹךְ הַשֻּׁלְחָן, בַּפֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

קָהָל כִּנְסָה הֲדַסָּה צוֹם לְשַׁלֵּשׁ בַּפֶּסַח,
רֹאשׁ מִבֵּית רָשָׁע מָחַצְתָּ בְּעֵץ חֲמִשִּׁים בַּפֶּסַח,
שְׁתֵּי אֵלֶּה רָגַע, תָּבִיא לְעוּצִית בַּפֶּסַח,
תָּעוֹז יָדְךָ וְתָרוּם יְמִינְךָ, כְּלֵיל הִתְקַדֵּשׁ חַג פֶּסַח,
וַאֲמַרְתֶּם זֶבַח פֶּסַח.

Kee Lo Naeh
It is Proper to Praise Him

כִּי לוֹ נָאֶה

This table song, *by Jacob, a German poet, is an alphabetical acrostic praising God's many attributes. Though it has no connection to Pesach at all, it entered the Ashkenazi Haggadah after the 12th C. as a popular religious song.*

The first verse typifies the style: "Mighty in royalty, Beautiful in stature, God's angels exclaim: To God alone belongs the Kingdom, for all this is becoming and fitting to God."

Refrain:

L'cha u-l'cha, l'cha kee l'cha, l'cha af l'cha.

L'cha Adonai ha-mam-lacha.

Kee lo na-eh, kee lo ya-eh.

אַדִּיר בִּמְלוּכָה, **בָּחוּר** כַּהֲלָכָה, **גְּדוּדָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ,
לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

דָּגוּל בִּמְלוּכָה, **הָדוּר** כַּהֲלָכָה, **וָתִיקָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

זַכַּאי בִּמְלוּכָה, **חָסִין** כַּהֲלָכָה, **טַפְסְרָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

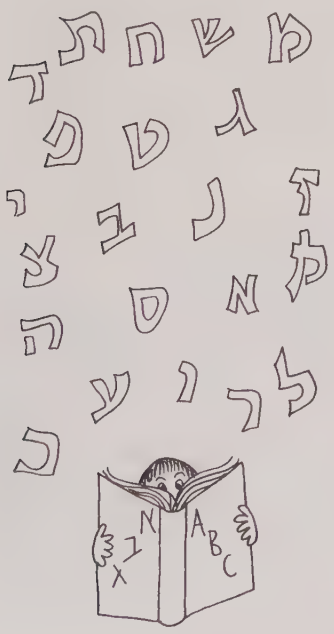
יָחִיד בִּמְלוּכָה, **כַּבִּיר** כַּהֲלָכָה, **לְמוּדָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

מוֹשֵׁל בִּמְלוּכָה, **נוֹרָא** כַּהֲלָכָה, **סְבִיבָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

עָנָו בִּמְלוּכָה, **פּוֹדֶה** כַּהֲלָכָה, **צַדִּיקָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

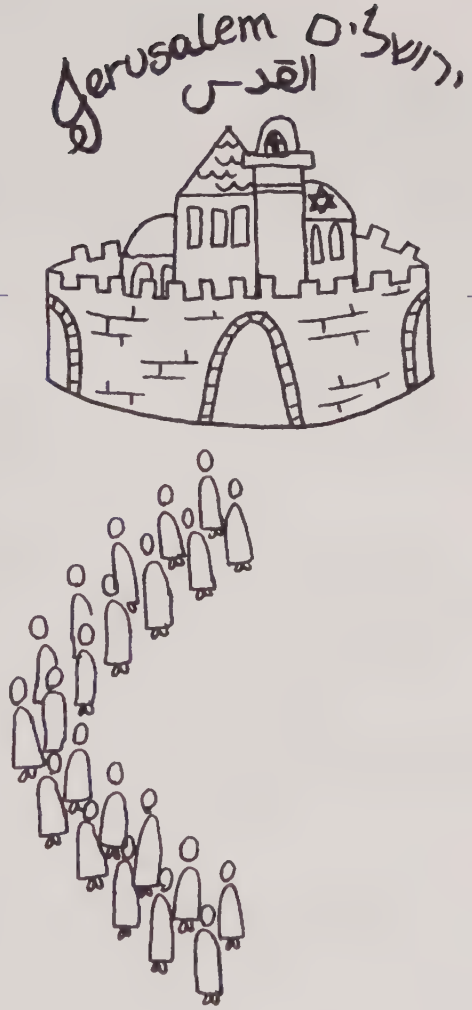
קָדוֹשׁ בִּמְלוּכָה, **רַחוּם** כַּהֲלָכָה, **שִׁנְאַנָּיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

תַּקִּיף בִּמְלוּכָה, **תּוֹמֵךְ** כַּהֲלָכָה, **תְּמִימָיו** יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.



Adeer Hu
Mighty is God

The poet *(15th C. Germany) recounts the Divine attributes in alphabetical order. and prays for the building of the third Temple.*



***A**deer hu, adeer hu*

Refrain: Yeev-neh veito b'ka-rov,
beem-hei-ra, beem-hei-ra,
B'ya-mei-nu b'ka-rov, Eil b'nei,
Eil b'nei, B'nei veit-cha b'ka-rov.

***B**a-chur hu, **g**a-dol hu, **d**a-gul hu,*
Yeev-neh vei-to b'ka-rov...

***H**a-dur hu, **v**a-teek hu, **z**a-kai hu,*
Yeev-neh vei-to b'ka-rov...

***C**ha-sid hu, **t**a-hor hu, **y**a-cheed hu,*
Yeev-neh vei-to b'ka-rov...

***K**a-beer hu, **l**a-mud hu, **m**e-lech hu,*
Yeev-neh vei-to b'ka-rov...

***N**o-ra hu, **s**a-geev hu, **ee**-zuz hu,*
Yeev-neh vei-to b'ka-rov...

***P**o-deh hu, **tz**a-deek hu, **k**a-dosh hu,*
Yeev-neh vei-to b'ka-rov...

***R**a-chum hu, **sh**a-dai hu, **t**a-keef hu,*
Yeev-neh vei-to b'ka-rov...

אַדִּיר הוּא

אַדִּיר הוּא, אַדִּיר הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב, בִּמְהֵרָה בִּמְהֵרָה,
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵיתְךָ בְּקָרוֹב.

בָּחוּר הוּא, **גָּדוֹל** הוּא, **דָּגוּל** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

הָדוּר הוּא, **וָתִיק** הוּא, **זַכַּאי** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

חָסִיד הוּא, **טָהוֹר** הוּא, **יָחִיד** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

כַּבִּיר הוּא, **לָמוּד** הוּא, **מֶלֶךְ** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

נוֹרָא הוּא, **סַגִּיב** הוּא, **עִזּוּז** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

פּוֹדֶה הוּא, **צַדִּיק** הוּא, **קָדוֹשׁ** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

רַחוּם הוּא, **שַׁדַּי** הוּא, **תַּקִּיף** הוּא,
יִבְנֶה בֵיתוֹ בְּקָרוֹב...

Echad Mee Yodei-a

Who Knows One?

אֶחָד מִי יוֹדֵעַ?

*"**Who knows one?**" is modelled on a German non-Jewish folksong (15th or 16th C.). It consists of a numerical quiz written like a basic Jewish trivia game. You may test your knowledge on the advanced quiz below.*

The Jewish Trivia Song

1 Who knows **one**?
I know **one**.
One is our God, who is in heaven and on earth.
2 Who knows **two**?
I know **two**.
Two are the tablets of the Covenant.
One is our God, who is in heaven and on earth.
3 **Three** are the Fathers.
4 **Four** are the Mothers.
5 **Five** are the books of the Torah.
6 **Six** are the Mishnah sections.
7 **Seven** are the days of the week.
8 **Eight** are the days before circumcision.
9 **Nine** are the months of pregnancy.
10 **Ten** are the Ten Commandments.
11 **Eleven** are the stars in Joseph's dream.
12 **Twelve** are the tribes of Israel.
13 **Thirteen** are God's attributes of mercy.

Singing Activity

Since the song is written in question and answer form, you may assign the answers to different participants. The whole "chorus" sings the question: **"Who knows one (two, etc.)?"** and the preassigned respondent sings the answer **"I know one, One is our God..."** every time that number comes up. No one dare fall asleep and miss a turn in the rotation.

The Advanced "Who Knows One?"

Who knows three?
Name the three fathers of Israel.
(Hint: A..., I..., J...)

Who knows the four mothers of the Torah? (Hint: S..., R..., R ..., L...)

Who knows the "fours" of the seder?

Who knows the five books of the Torah in English and in Hebrew?
(Hint: G..., E..., L..., N..., D...)

Who knows the ten commandments? (See Exodus 20)

Who knows the ten plagues?

Who knows Jacob's twelve sons?*
Hint: Leah's sons: R..., Sh..., L..., J..., Y..., Z...
Rachel's: J..., B...,
Zilpah's: G..., A...
Bilhah's: D..., N...

Who knows 613?

ECHAD MEE YO-DEI-A?

Echad anee yo-dei-a.
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

Shna-yeem mee yo-dei-a?

Shna-yeem anee yo-dei-a.
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

Shlo-sha mee yo-dei-a?

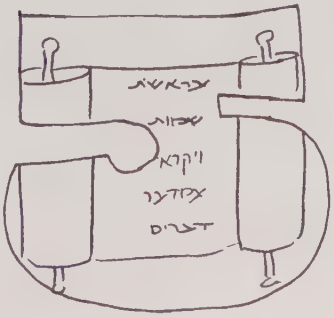
Shlo-sha anee yo-dei-a.
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

Arba mee yo-dei-a?

Arba anee yo-dei-a.
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

Cha-mee-sha mee yo-dei-a?

Cha-mee-sha anee yo-dei-a.
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.



אֶחָד מִי יוֹדֵעַ?
אֶחָד אֲנִי יוֹדֵעַ!
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ?
שְׁנַיִם אֲנִי יוֹדֵעַ!
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ?
שְׁלֹשָׁה אֲנִי יוֹדֵעַ!
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

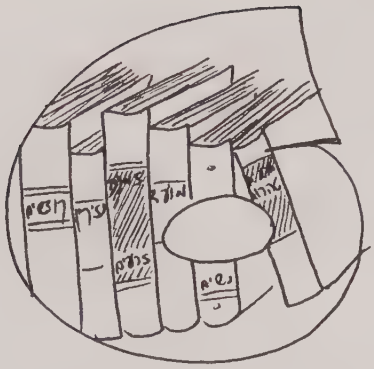
אַרְבַּע מִי יוֹדֵעַ?
אַרְבַּע אֲנִי יוֹדֵעַ!
אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ?
חֲמִשָּׁה אֲנִי יוֹדֵעַ!
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ?

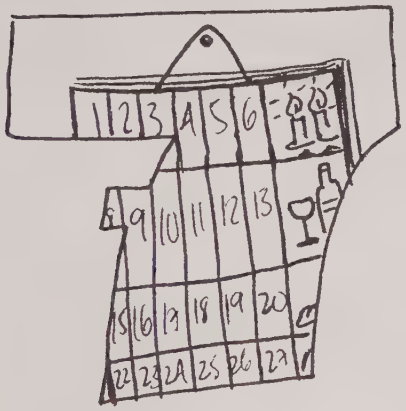
שִׁשָּׁה אֲנִי יוֹדֵעַ!
שִׁשָּׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

Shee-sha mee yo-dei-a?
Shee-sha anee yo-dei-a.
Shee-sha seedrei Mishna,
Cha-meesha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.



שִׁבְעָה מִי יוֹדֵעַ?

שִׁבְעָה אֲנִי יוֹדֵעַ!
שִׁבְעָה יְמֵי שַׁבְּתָא,
שִׁשָּׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

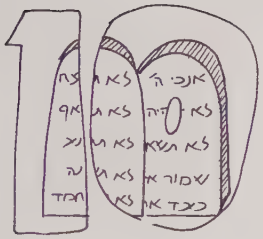


Shee-va mee yo-dei-a?
Shee-va anee yo-dei-a.
Shee-va y'mei Shab-ta,
Shee-sha seedrei Mishna,
Cha-meesha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

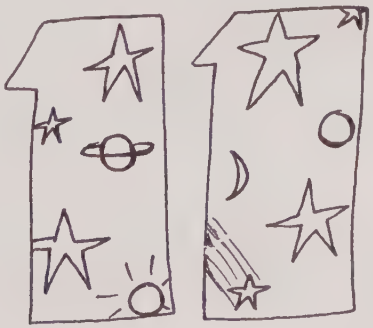
שְׁמוֹנָה מִי יוֹדֵעַ?

שְׁמוֹנָה אֲנִי יוֹדֵעַ!
שְׁמוֹנָה יְמֵי מִילָה,
שִׁבְעָה יְמֵי שַׁבְּתָא,
שִׁשָּׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

Shmona mee yo-dei-a?
Shmona anee yo-dei-a.
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha seedrei Mishna,
Cha-meesha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

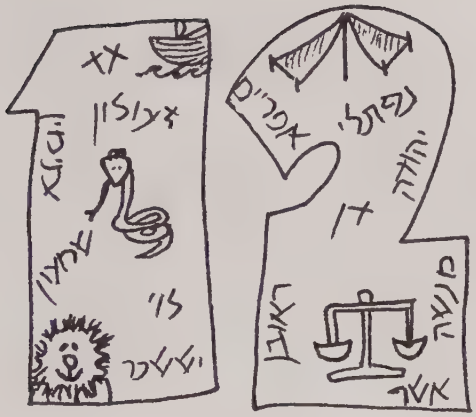


A-sa-ra mee yo-dei-a?	עֲשָׂרָה מִי יוֹדֵעַ?
A-sa-ra anee yo-dei-a.	עֲשָׂרָה אֲנִי יוֹדֵעַ!
A-sa-ra dee-bra-ya,	עֲשָׂרָה דִבְּרַיָּא,
Tee-sha yar-chei lei-da,	תִּשְׁעָה יַרְחֵי לֵדָה,
Shmona y'mei mee-la,	שְׁמוֹנָה יְמֵי מִילָה,
Shee-va y'mei Shab-ta,	שִׁבְעָה יְמֵי שַׁבְּתָא,
Shee-sha see-drei Mishna,	שִׁשָּׁה סִדְרֵי מִשְׁנָה,
Cha-mee-sha chum-shei Torah,	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
Arba eema-hot,	אַרְבַּע אִמָּהוֹת,
Shlo-sha avot,	שְׁלֹשָׁה אָבוֹת,
Shnei lu-chot ha-breet,	שְׁנֵי לֻחוֹת הַבְּרִית,
Echad Elo-hei-nu	אֶחָד אֱלֹהֵינוּ
she-ba-sha-ma-yeem uva-aretz.	שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.



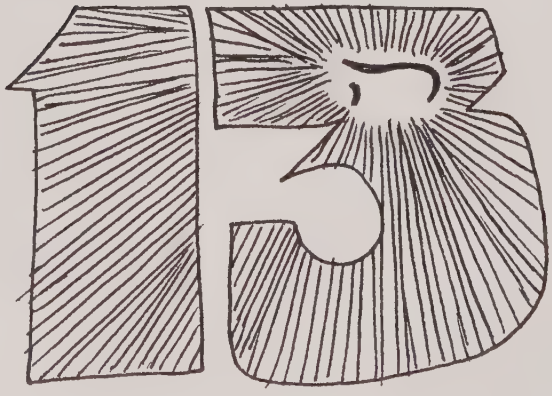
Tee-sha mee yo-dei-a?	תִּשְׁעָה מִי יוֹדֵעַ?
Tee-sha anee yo-dei-a.	תִּשְׁעָה אֲנִי יוֹדֵעַ!
Tee-sha yar-chei lei-da,	תִּשְׁעָה יַרְחֵי לֵדָה,
Shmona y'mei mee-la,	שְׁמוֹנָה יְמֵי מִילָה,
Shee-va y'mei Shab-ta,	שִׁבְעָה יְמֵי שַׁבְּתָא,
Shee-sha see-drei Mishna,	שִׁשָּׁה סִדְרֵי מִשְׁנָה,
Cha-mee-sha chum-shei Torah,	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
Arba eema-hot,	אַרְבַּע אִמָּהוֹת,
Shlo-sha avot,	שְׁלֹשָׁה אָבוֹת,
Shnei lu-chot ha-breet,	שְׁנֵי לֻחוֹת הַבְּרִית,
Echad Elo-hei-nu	אֶחָד אֱלֹהֵינוּ
she-ba-sha-ma-yeem uva-aretz.	שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

Echad-asar mee yo-dei-a?	אַחַד עָשָׂר מִי יוֹדֵעַ?
Echad-asar anee yo-dei-a.	אַחַד עָשָׂר אֲנִי יוֹדֵעַ!
Echad-asar koch-va-ya,	אַחַד עָשָׂר כּוֹכְבַיָּא,
A-sa-ra dee-bra-ya,	עֲשָׂרָה דִבְּרַיָּא,
Tee-sha yar-chei lei-da,	תִּשְׁעָה יַרְחֵי לֵדָה,
Shmona y'mei mee-la,	שְׁמוֹנָה יְמֵי מִילָה,
Shee-va y'mei Shab-ta,	שִׁבְעָה יְמֵי שַׁבְּתָא,
Shee-sha see-drei Mishna,	שִׁשָּׁה סִדְרֵי מִשְׁנָה,
Cha-mee-sha chum-shei Torah,	חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
Arba eema-hot,	אַרְבַּע אִמָּהוֹת,
Shlo-sha avot,	שְׁלֹשָׁה אָבוֹת,
Shnei lu-chot ha-breet,	שְׁנֵי לֻחוֹת הַבְּרִית,
Echad Elo-hei-nu	אֶחָד אֱלֹהֵינוּ
she-ba-sha-ma-yeem uva-aretz.	שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.



שְׁנֵים עָשָׂר מִי יוֹדֵעַ?
שְׁנֵים עָשָׂר אֲנִי יוֹדֵעַ!
שְׁנֵים עָשָׂר שִׁבטַיָּא,
אַחַד עָשָׂר כּוֹכְבַיָּא,
עַשָׂרָה דִבְּרַיָּא,
תִּשׁעָה יַרְחֵי לֵדָה,
שְׁמוֹנָה יְמֵי מִילָה,
שִׁבעָה יְמֵי שַׁבּתָּא,
שִׁשָּׁה סִדְרֵי מִשׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

Shneim-asar mee yo-dei-a?
Shneim-asar anee yo-dei-a.
Shneim-asar sheev-ta-ya,
Echad-asar koch-va-ya,
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.



שְׁלשָׁה עָשָׂר מִי יוֹדֵעַ ?
שְׁלשָׁה עָשָׂר אֲנִי יוֹדֵעַ!
שְׁלשָׁה עָשָׂר מִדַּיָּא,
שְׁנֵים עָשָׂר שִׁבטַיָּא,
אַחַד עָשָׂר כּוֹכְבַיָּא,
עַשָׂרָה דִבְּרַיָּא,
תִּשׁעָה יַרְחֵי לֵדָה,
שְׁמוֹנָה יְמֵי מִילָה,
שִׁבעָה יְמֵי שַׁבּתָּא,
שִׁשָּׁה סִדְרֵי מִשׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אִמָּהוֹת,
שְׁלשָׁה אָבוֹת,
שְׁנֵי לֻחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם וּבָאָרֶץ.

Shlo-sha-asar mee yo-dei-a?
Shlo-sha-asar anee yo-dei-a.
Shlo-sha-asar mee-da-ya,
Shneim-asar sheev-ta-ya,
Echad-asar koch-va-ya,
A-sa-ra dee-bra-ya,
Tee-sha yar-chei lei-da,
Shmona y'mei mee-la,
Shee-va y'mei Shab-ta,
Shee-sha see-drei Mishna,
Cha-mee-sha chum-shei Torah,
Arba eema-hot,
Shlo-sha avot,
Shnei lu-chot ha-breet,
Echad Elo-hei-nu
she-ba-sha-ma-yeem uva-aretz.

Chad Gad-ya
Just One Kid

חַד גַּדְיָא

This is the Jewish *"Old MacDonald Had a Farm." Preassign a stanza to volunteers who must produce an appropriate sound or gesture for each subsequent aggressor. For example, the goat might say "maa," the cat "meow," and the dog "woof." The stick could make a banging sound, the fire might "sizzle," and the water, "glug-glug." Think up appropriate sounds for the ox and the slaughterer. The angel of death and God require the greatest creativity and delicacy. Everyone sings the verses, while the preassigned participant adds a sound and/or visual effect each time. For example, "ata shunra (meow) v'achla l'gad-ya (maa-maa) ..." [The cat came (meow) and ate up the goat (maa-maa) that my Abba bought for two zuzeem].*
The song, translated below, appears in Hebrew on p. 162.

Chorus:
Just one kid, just one kid
That my Abba bought for two zuzeem . . .
CHAD GADYA, CHAD GADYA.

1 Along came the **cat** *("meow")*
and ate the **kid** *("maa")*
that my **Abba** bought for two zuzeem
CHAD GADYA, CHAD GADYA.

2 Along came the **dog** *("woof")*
and bit the **cat** *("meow")*
that ate the **kid** *("maa")*
that my **Abba** bought for two zuzeem
CHAD GADYA, CHAD GADYA....

3 Along came the **stick** *("bang")*
and hit the **dog** *("woof")*

4 Along came the **fire** *("sizzle")*
and burned the **stick** *("bang")*

5 Along came the **water** *("gurgle")*
and quenched the **fire** *("sizzle")*

6 Along came the **ox** *("slurp")*
and drank the **water** *("gurgle")*

Final Verse:
9 Then came **the Holy One**, blessed be He
and destroyed the **angel of death**
that slew the **slaughterer**
that killed the **ox** *("slurp")*
that drank the **water** *("gurgle")*
that quenched the **fire** *("sizzle, crackle")*
that burned the **stick** *("bang")*
that beat the **dog** *("woof")*
that bit the **cat** *("meow")*
that ate the **kid** *("maa")*
that my **Abba** bought for two zuzeem...
CHAD GADYA, CHAD GADYA.

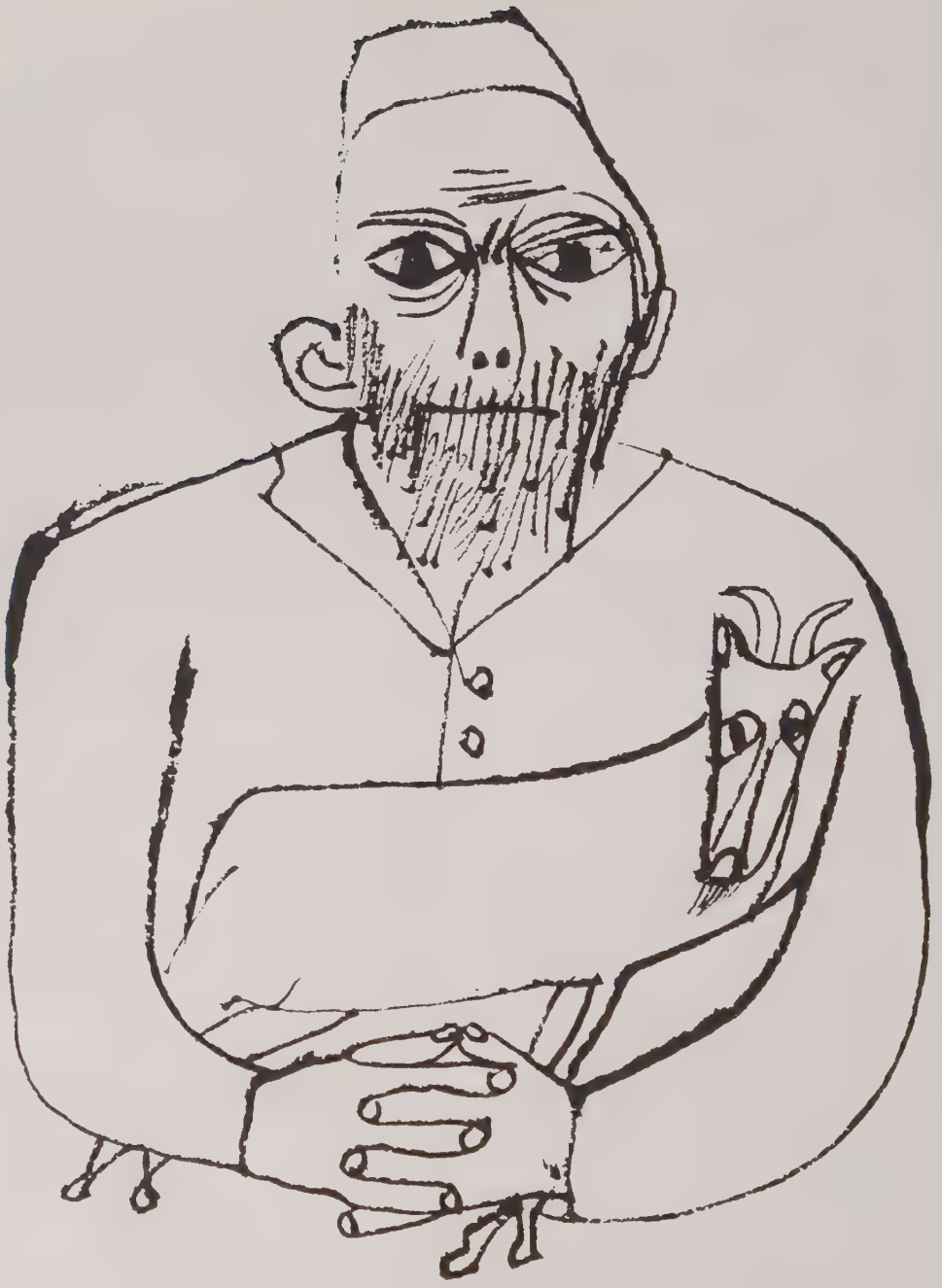
Measure for Measure

WRITTEN IN ARAMAIC and modelled on German folksongs, this ballad – which has no overt connection to Pesach – entered the Ashkenazi Haggadah in the 15th-16th century. Hardpressed Jewish commentators have discovered a moral lesson between the lines: measure for measure, an oppressor will always be swallowed by a greater oppressor until God redeems the world from death.

Slipping in a Popular Tune

ALTHOUGH THERE ARE ancient Jewish melodies, many "Jewish" melodies are originally borrowed from the general musical world. The Hassidic movement made it a great virtue to borrow secular tunes and redirect their musical energies to the service of God. For example, French Habad (Lubavitch) Hassidim enjoy singing Shabbat songs to the music of the *Marseillaise* – the secularist anthem of the French Revolution. They believe that thereby they are redeeming the divine sparks of creativity that have been imprisoned in the encasing of a misguided militantly anti-religious movement.

You too may wish to set the words of the Pesach songs to well-known show-tunes or folksongs (for example, *"There was an old lady who swallowed a fly"*).



Ben Shahn, "Chad Gadya"

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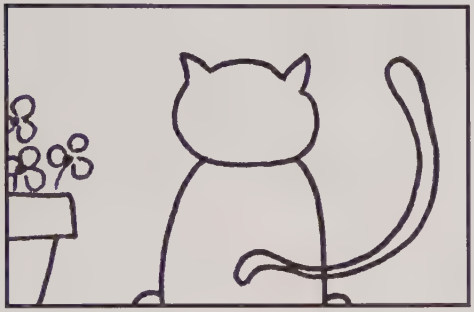
CHAD GAD-YA, CHAD GAD-YA

Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.



V'ata shun-ra v'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

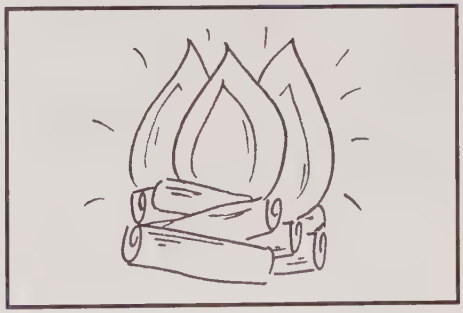
וְאָתָא שׁוּנְרָא, וְאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

V'ata chal-ba v'na-scha-ch l'shun-ra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

וְאָתָא כַלְבָּא, וְנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

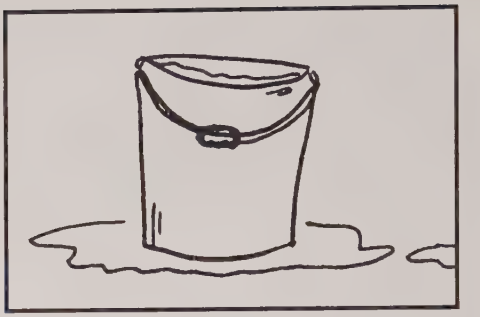
V'ata chu-tra v'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

וְאָתָא חוּטְרָא, וְהִכָּה לְכַלְבָּא,
דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.



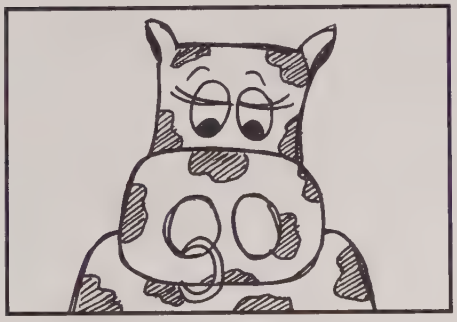
V'ata nura v'saraf l'chu-tra
D'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

וְאָתָא נוּרָא, וְשָׂרַף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא,
דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.



וְאָתָא מַיָּא, וְכָבָה לְנוּרָא,
דְּשָׂרַף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא,
דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

V'ata maya v'cha-va l'nura
D'saraf l'chu-tra
D'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

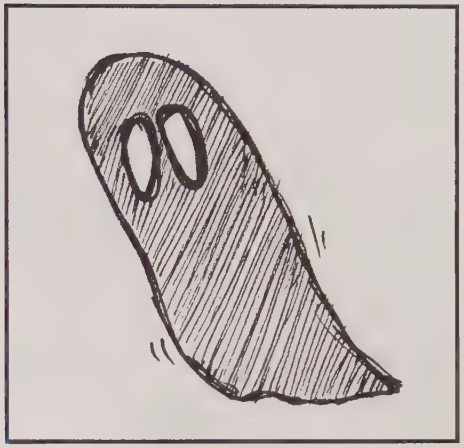


וְאָתָא תּוֹרָא, וְשָׁתָא לְמַיָּא,
דְּכָבָה לְנוּרָא,
דְּשָׂרַף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא,
דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

V'ata tora v'shata l'maya
D'chava l'nura
D'saraf l'chu-tra
D'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)

וְאָתָא הַשּׁוֹחֵט, וְשָׁחַט לְתוֹרָא,
דְּשָׁתָא לְמַיָּא,
דְּכָבָה לְנוּרָא,
דְּשָׂרַף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא,
דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא,
דְּזַבַן אַבָּא בִּתְרֵי זוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

V'ata ha-sho-cheit
V'sha-chat l'tora
D'shata l'maya
D'chava l'nura
D'saraf l'chu-tra
D'hee-ka l'chal-ba
D'na-shach l'shunra
D'ach-la l'gad-ya
Deez-vaan abba bee-trei zu-zei
Chad gad-ya(2)



V'ata ma-lach ha-mavet	וְאַתָּא מַלְאַךְ הַמָּוֶת, וְשָׁחַט לְשׁוֹחֵט,
V'sha-chat la-sho-cheit	דְּשָׁחַט לְתוֹרָא,
D'sha-chat l'tora	דְּשָׁתָא לְמַיָּא,
D'shata l'maya	דְּכָבָה לְנוּרָא,
D'chava l'nura	דְּשָׂרַף לְחוּטְרָא,
D'saraf l'chu-tra	דְּהִכָּה לְכַלְבָּא,
D'hee-ka l'chal-ba	דְּנָשַׁךְ לְשׁוּנְרָא,
D'na-shach l'shunra	דְּאָכְלָה לְגַדְיָא,
D'ach-la l'gad-ya	דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי,
Deez-vaan abba bee-trei zu-zei	חַד גַּדְיָא, חַד גַּדְיָא.
Chad gad-ya(2)	

Arye Allweil
(first Israeli Army Haggadah, 1949)

V'ata Ha-Ka-dosh Baruch Hu	וְאַתָּא הַקָּדוֹשׁ בָּרוּךְ הוּא,
V'sha-chat l'ma-lach ha-mavet	וְשָׁחַט לְמַלְאָךְ הַמָּוֶת,
D'sha-chat la-sho-cheit	דְּשָׁחַט לְשׁוֹחֵט,
D'sha-chat l'tora	דְּשָׁחַט לְתוֹרָא,
D'shata l'maya	דְּשָׁתָא לְמַיָּא,
D'chava l'nura	דְּכָבָה לְנוּרָא,
D'saraf l'chu-tra	דְּשָׂרַף לְחוּטְרָא,
D'hee-ka l'chal-ba	דְּהִכָּה לְכַלְבָּא,
D'na-shach l'shunra	דְּנָשַׁךְ לְשׁוּנְרָא,
D'ach-la l'gad-ya	דְּאָכְלָה לְגַדְיָא,
Deez-vaan abba bee-trei zu-zei	דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי,
Chad gad-ya(2)	חַד גַּדְיָא, חַד גַּדְיָא.

Conclusion - Nirtza

נִרְצָה

1. ***The Pesach seder*** *ends with a prayer that all our efforts to perform the seder properly may be pleasing and acceptable to God. (The prayer was composed by Rabbi Yosef Tov-Elem, 11th C. France).*

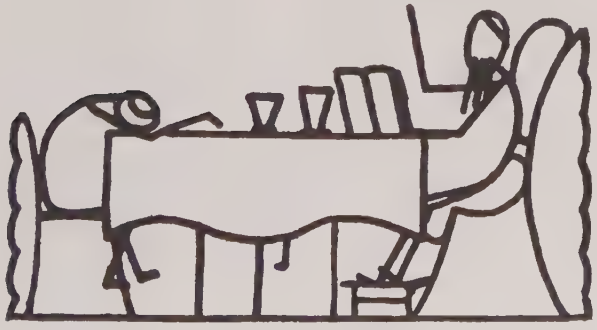
2. ***We also*** *look forward to next year's seder. Hopefully we will celebrate it in a more peaceful world and in a fully restored Jerusalem. We conclude with* ***Next Year in Jerusalem.***

The Concluding Poem: Looking Forward to Next Year's Seder

CONCLUDED is the Pesach Seder,
Finished down to the last detail
with all its laws and customs.
As we have been able to conduct this seder,
So may we someday perform it in Jerusalem.
Pure One who dwells in the palace,
Support your congregation countless in number.
May you soon lead the offshoots of your stock,
Bringing the redeemed to Zion in joy.

חָסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ,
כְּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.

זָךְ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קְהַל עֲדַת מִי מָנָה.
בְּקָרוֹב נַהֵל נִטְעֵי כַנָּה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.



❖ *All sing:*

לַשָּׁנָה הַבָּאָה בִּירוּשָׁלָיִם

La-Shana Ha-ba-a Bee-Yeru-sha-layeem!

NEXT YEAR IN JERUSALEM

Next Year in Jerusalem!

לַשָּׁנָה הַבָּאָה בִּירוּשָׁלַיִם

1. **Aliyah,** *the family pilgrimage to Jerusalem, was once central to every Pesach. At these festive gatherings, people from the world over met and sang the Songs of Ascent. Jerusalem, they said, was "a city that transforms all Jews into friends."*

2. ***Later, "aliyah" came to mean ascending to Eretz Yisrael and settling there. "Hatikvah," the Jewish anthem expressing* hope** *for return to Zion, is often sung at the end of the seder.*

Hatikvah: The Hope

The Jewish national anthem (written as a poem in 1878 by N.H. Imber) was adopted by the State of Israel in 1948.

AS LONG as the Jewish soul	*Kol od ba-lei-vav p'nee-ma,*	כָּל עוֹד בַּלֵּבָב פְּנִימָה,
stirs within our heart,	*Nefesh yehudee ho-mee'ya*	נֶפֶשׁ יְהוּדִי הוֹמִיָּה.
And our eyes look with anticipation,	*U'lefa'atei miz-rach ka-dee-ma,*	וּלְפַאֲתֵי מִזְרָח קָדִימָה,
Towards the East, to Zion,	*Ayeen l'Tzion tzo-fee'ya*	עַיִן לְצִיּוֹן צוֹפִיָּה.
Then our hope is not yet lost	*Od lo av-da teek-vatei-nu,*	עוֹד לֹא אָבְדָה תִּקְוָתֵנוּ,
– the hope of two thousand years –	*Hatikva bat sh'not al-pa-yeem*	הַתִּקְוָה בַּת שְׁנוֹת אַלְפַּיִם,
To be a free people in our land,	*Leeh'yot am chof-shee be'art-zei-nu,*	לִהְיוֹת עָם חָפְשִׁי בְּאַרְצֵנוּ,
the land of Zion and Jerusalem.	*Eretz Tzion v'Yeru-sha-la-yeem.*	אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Jerusalem of Gold

composed by Naomi Shemer in 1967 before the Six Day War and popularized when the wall dividing Jerusalem fell.

MOUNTAIN air as pure as wine;	*Aveer ha-reem tza-lul ka-ya-yeen*	אֲוִיר הָרִים צָלוּל כַּיַּיִן
The scent of pines	*ve'rei-ach o-ra-neem*	וְרֵיחַ אֳרָנִים
Carried by the wind at dusk	*Nee-sa b'ru-ach ha-ar-ba-yeem*	נִשָּׂא בְּרוּחַ הָעַרְבַּיִם
Along with the sound of bells.	*Eem kol pa-a-mo-neem*	עִם קוֹל פַּעֲמוֹנִים
In the slumber of tree and stone,	*Uv'tar-dei-mat ee-lan va'eh-ven*	וּבִתַרְדֵּמַת אִילָן וָאֶבֶן
A captive in her dream,	*Shvu-yah ba-cha-lo-mah*	שְׁבוּיָה בַּחֲלוֹמָהּ
The city sat in solitude,	*Ha'eer a-sher ba-dad yo-she-vet*	הָעִיר אֲשֶׁר בָּדָד יוֹשֶׁבֶת
A wall through her heart.	*Uv'lee-bah cho-mah*	וּבְלִבָּהּ חוֹמָה.
JERUSALEM OF GOLD, of bronze	*Ye-ru-sha-la-yeem shel za-hav*	יְרוּשָׁלַיִם שֶׁל זָהָב
and of light. I am the harp for	*Ve'shel ne-cho-shet v'shel or*	וְשֶׁל נְחוֹשֶׁת וְשֶׁל אוֹר
all your songs.	*Ha-lo l'chol shee-ra-yeech an-ee kee-nor.*	הֲלֹא לְכָל שִׁירַיִךְ אֲנִי כִּנּוֹר.

Song of Ascents (Aliyah): The City of Shalom

I rejoiced when they said to me: "We are going to the House of the Lord." Our feet stood inside your gates, Jerusalem – Jerusalem built up, a city bonded together. Pray for the SHALOM of JERUSALEM: "May those who love you be at peace" *(Psalm 122).*

David Sharir, Solomon's Temple (CL. S-234 © 1985 Safrai Gallery). For the artist, the pilgrimage to Solomon's First Temple also symbolizes the yearning for a return to the exotic Garden of Eden (Isaiah 57:3).

In the Days to Come...

"I will give peace in the land,
and you will lie down,
and no one will make
you afraid." LEVITICUS 26:6

"And they shall beat their swords
into plowshares
And their spears into pruning
shears.
Nation shall not take up
Sword against nation;
They shall never again learn
war." ISAIAH 2

David Sharir, Isaiah II:
"Spears into Pruning Shears"
(SS, Cat. S-71 ©. 1971 Safrai Gallery)

Messianic Visions

יְמֵי הַמָּשִׁיחַ

Peace Songs

1. NATION shall not take up
Sword against nation;
They shall never again learn war *(Isaiah 2)*

לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Lo-yee-sa goy el goy che-rev
V'lo yeel-m'du od meel-chama

2. GOD who makes peace in heaven,
May He make peace over us
and all Israel. Amen.

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Oseh shalom beem-romav
hu ya-aseh shalom aleinu
v'al kol Yisrael v'eemru amen.

3. DOWN BY THE RIVERSIDE

Gonna lay down my sword and shield
Down by the riverside (3x)
Gonna lay down my sword and shield
Down by the riverside (2x)
Refrain:
I ain't gonna study war no more (6x)
I'm gonna lay down that atom bomb
Down by the riverside (3x)
I'm gonna lay down that atom bomb
Down by the riverside (2x)

Maimonides: The Messianic World Vision

The rabbis and prophets did not long for the days of the Messiah that Israel might exercise dominion over the world, or rule over other peoples, or be exalted by the nations. Nor that the Jewish people might eat and drink and rejoice. Their aspiration was that the people of Israel be free to devote themselves to the Torah and its wisdom, with no one to oppress or disturb them, and thus earn the life in the world to come.

In that era there will be neither famine nor war, neither jealousy nor strife. Blessings will be abundant, comforts within the reach of all. The one preoccupation of the whole world will be to know the Lord. Hence Jews will be very wise, they will know the things that are now concealed and will attain an understanding of their Creator to the utmost capacity of the human mind, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" *(Isaiah 11:9) (Maimonides, Laws of Kings 12:4-5).*

Swords into Plowshares

In the days to come,
The mount of the Lord's house
Shall stand firm above the mountains
And tower above the hills;
And all the nations shall gaze on it with joy.
Many peoples shall go and say: "Come,
Let us go up to the mount of the Lord,
To the house of the God of Jacob;
That God may instruct us in Divine ways,
And that we may walk in God's paths.
For Torah shall come forth from Zion,
The word of the Lord from Jerusalem.
Thus God will judge among the nations
And arbitrate for many peoples,
And they shall beat their swords into plowshares
And their spears into pruning shears.
Nation shall not take up
Sword against nation;
They shall never again learn war *(Isaiah 2).*

Song of Songs
Spring Love

שִׁיר הַשִּׁירִים

Pesach must always be celebrated in the spring - for we were liberated in the "month of the **Aviv***" (Spring) (Ex. 13:4), later called "***Nisan***" (April). The Akkadian word "***Nisan***" (Hebrew - Nitzan) and the English word April (Latin - aperine) both mean the opening of the buds after the winter rains. The spring blossoms are the subject of the Song of Songs, the poem of spring love sung at the end of the seder. It sings of the love of a man and a woman, of King Solomon and a dark skinned village girl, but allegorically it describes the love of God and his people.*

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה
יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ
כִּי–טוֹבִים דּוֹדֶיךָ מִיָּיִן.

THE SONG OF SONGS by Solomon.

Oh, give me of the kisses of your mouth,
For your love is more delightful than wine (1:1-2).

Shraga Weil, Song of Songs © 1968

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים
כֵּן רַעְיָתִי בֵּין הַבָּנוֹת
כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר
כֵּן דּוֹדִי בֵּין הַבָּנִים
בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי
וּפִרְיוֹ מָתוֹק לְחִכִּי.

קוֹל דּוֹדִי הִנֵּה–זֶה בָּא
מְדַלֵּג עַל הֶהָרִים
מְקַפֵּץ עַל הַגְּבָעוֹת.

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע
בְּסֵתֶר הַמַּדְרֵגָה
הַרְאִינִי אֶת מַרְאַיִךְ
הַשְׁמִיעֵנִי אֶת קוֹלֵךְ
כִּי קוֹלֵךְ עָרֵב
וּמַרְאֵיךְ נָאוֶה.

דּוֹדִי לִי
וַאֲנִי לוֹ
הָרוֹעֶה בַּשּׁוֹשַׁנִּים.

אָנָא הָלַךְ דּוֹדֵךְ
הַיָּפָה בַּנָּשִׁים
אָנָא פָּנָה דּוֹדֵךְ
וּנְבַקְשֶׁנּוּ עִמָּךְ.

אֶל גִּנַּת אֱגוֹז יָרַדְתִּי
לִרְאוֹת בְּאִבֵּי הַנַּחַל
לִרְאוֹת הֲפָרְחָה הַגֶּפֶן
הֵנֵצוּ הָרִמּוֹנִים.

LIKE A LILY among thorns,
So is my darling among the maidens.
Like an apple tree
among trees of the forest,
So is my beloved among the youths.
I delight to sit in his shade,
And his fruit is sweet to my mouth *(2:2-3)*.

HARK! My beloved! There he comes,
Leaping over mountains,
Bounding over hills *(2:8)*.

"O MY DOVE, in the cranny of the rocks,
Hidden by the cliff,
Let me see your face.
Let me hear your voice;
For your voice is sweet
And your face is comely" *(2:14)*.

MY BELOVED is mine
And I am his
Who browses among the lilies *(2:16)*.

"WHITHER has your beloved gone,
O fairest of women?
Whither has your beloved turned?
Let us seek him with you *(6:1)*.

I WENT down to the nut grove
To see the budding of the valley;
To see if the vines had blossomed,
If the pomegranates were in bloom *(6:11)*.

Blessing the Blossoms

During the month of Nisan it is a special mitzvah to go walking through the blossoming orchards and recite the blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁלֹּא חִסַּר בְּעוֹלָמוֹ דָּבָר וּבָרָא בּוֹ
בְּרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבוֹת לְהַנּוֹת
בָּהֶם בְּנֵי אָדָם.

Blessed are You who left nothing amiss in this world. You created marvelous creatures and beautiful trees to give human beings pleasure *(T.B. Berachot 43b)*.

To conclude the seder you may wish to pass around and smell sweet smelling flowers or spices (like cinnamon), mentioned in the Song of Songs.

"The Winter is Past"

The wonderful time, the most joyous time of the year has come ... The sun is high in the sky ... the air is free and fresh, soft and clear. On the hill are the first sprouts of spring grass—tender, quivering, green ... With a screech and a flutter of wings, a straight line of swallows flies overhead, and I am reminded of the Song of Songs. "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing is come."

Shalom Aleichem
(Yiddish writer, Russia and U.S.A., 20th C.)

The Return

Behold the days come, says the Lord,
when I will return the captivity
of my people Israel;
They will build the destroyed cities
and inhabit them.
They will plant vineyards
and drink their wine.
They will make gardens
and eat their fruit.
I will plant them upon their land,
And they will never again be uproot-
ed
from the land which I have given
them,
Says the Lord, your God.

(Amos 8:13-15)

If You Will it, It is no Dream

No one has ever thought of looking for the Promised Land in the place where it really is - and yet it lies so near. It is here: within ourselves! For everyone will carry over there, in himself, a piece of the Promised Land. This one, in his head, that one, in his hands, the third in his savings. The Promised Land is where we carry it!"

(Theodore Herzl, 1895)

Ephraim Moses Lilien,
"The Jewish May",
Songs of the Ghetto, 1903,
is the creation of the official artist
of the Zionist Congress who sought to
create a renaissance of Jewish art.

Herzl the Dreamer

Selections from the 1895 diaries of the Founder of the Zionist Movement.

• Hebrew School Memories
"I recall that I received a thrashing because I did not remember the details of the Exodus of the Jews from Egypt. Nowadays many schoolmasters would like to thrash me because I remembered that Exodus only too well."

• A Madman's Letter
Herzl wrote: "I have the solution to the Jewish question. I know it sounds mad... This simple old idea is the Exodus from Egypt... I can see your troubled face, as you stroke your beard and murmur, 'completely out of his head...the poor family.'"
The Rabbi of Vienna replied:
"I could think you were Moses."

• A Novel or a Reality?
"I have been pounding away for some time at a work of tremendous magnitude. It bears the aspects of a mighty dream. For days and weeks it has saturated me to the limits of my consciousness. What will come of it is still too early to say. However, even as a dream, it is remarkable and should be written down - if not as a memorial for mankind, then for my own pleasure and meditation in years to come. Or perhaps as something for literature. If no action emerges from this romancing, a novel, at least, will emerge entitled: *The Promised Land."*

A Commentary on the Art of the Four Children

While the participants at the Seder may find it difficult to engage in traditional text analysis, their modern sensibility for visual images facilitates a close reading of the artist's rendering of the midrash of the four children. When juxtaposed, these alternative images enter into a dialogue and a debate among themselves.

We invite the participants to join this symposium on art as commentary after having read the written midrash of the Four Children. Here are some questions to pose to each artist:

(1) What characterizes the 'wicked' versus the good (wise) child? How is that expressed in color, body language, dress and props? Compare the 'good' children in a series of versions. Which image is closest or furthest from your conception of the ideal good Jew? What cultural battles are implicit in the artist's portrayal of the wise/wicked pair of children? Is wisdom equated with goodness?

(2) What personality and/or age differences are reflected in the images of the children, especially the simple one and the one who cannot ask questions? What animals or objects are used to represent each child? Choose your own symbols of the four children selecting an animal or a book or an implement to represent each one.

(3) Categorize types of parents in the same way: wise (understanding) wicked, etc.

1. **Istavan Zador** (Budapest, Hungary, 1924), **Page 56**
Abandoning the medieval types and their identifying props (sword and book), Zador shows faces differentiated only by their expressions and the position of their hands. His wise type may even be a woman - the only woman among the illustrations of the Four Children in any of the Haggadot before the rise of Jewish feminism. Her wisdom is reflected not in bookishness but in a pained expression of deep thought concentrated in the forehead. The wicked type raises a cynical eyebrow as he leans on his fist and half smiles self-contentedly. The third and fourth figures are rnore childlike in dress with wrinkleless foreheads. The open eyes, open mouth and raised eyebrows of the simple one express interest and astonishment.

2. **Prague Haggadah** (1526), **Page 57**
The woodcut figures represent adult types. The wicked "child" is the soldier dressed in showy clothes with a feather in his ornate hat. His body language expresses arrogant self-assuredness and almost bursts the framework of the picture, while his black sword pierces the woodcut frame at a threatening diagonal. This figure has effectively read himself out of his people by assimilating to the military culture of Europe. By contrast, the wise "child" is represented by an elderly scholar whose body is smaller and weaker than that of the soldier. The simple child submissively points and gazes downward while the questionless child is wholy absorbed in the parent's story

3. **Otto Geismar** (Germany, l923), **Pages 58,60**
Geismar uses Jugendstil minimalism with its very simple strong lines to draw characters by means of their bodily contours. The wise type is classically engrossed in books as he leans his covered head on his arm; the wicked type is dynamic, interactive and unbalanced (as in the Amsterdam and Chicago Haggadot). The outstretched fingers before the face suggest that he is taunting the wise type. The third and fourth children are differentiated by their open or closed posture (hands and feet).

4-5. **Siegmund Forst** (Europe and USA, 1958-1959), **Pages 59, 67**
Siegmund Forst introduces his illustrated Haggadah in the following way: "This.. old Jewish book ...speaks of sorrow and hope... It appears in contemporary dress, illustrated by one who himself has suffered the flames and escaped them" (1941). The central Jewish cultural conflict in these drawings lies between the Jewish socialist revolutionary and his elderly ultra-orthodox Eastern European forebearers. In the 1958 version, the wise old man lives by his faith in God and the Torah but his age and his defensive posture reflect his threatened status in a changing world. He looks worriedly to Heaven for salvation. The wicked bespectacled, self-hating intellectual tramples the Torah displaying an adolescent resentment against the old, dying order. The simpleton dressed in a business suit and the child without questions wearing his American baseball cap provide an attentive audience. For Forst, the Jewish revolutionary has displaced the soldier as the representative of the wicked child. Forst did not see the socialists as a legitimate continuation of the Jewish ideal of liberation from bondage that was born in the exodus from Egypt.
In the 1959 version the wicked revolutionary who raises his ax against the Ten commandments resembles Leon Trotsky (Lev Bronshtein), a Marxist leader of the Bolshevik revolution (1917). The simple child is a sports fan who loves gambling and smoking, while the fourth child is a passive worker.

6. **Chicago Haggadah** (1879), **Page 61**
Here the generation gap between Eastern European immigrants to the U.S.A. and their assimilated wicked son is foremost. Having adopted newfangled American ways, the son smokes, dresses in black clothes with a modish cut and dances on his tilted chair. He takes the initiative in attacking his parents with an accusatory finger as if to say derisively, "what is this ritual for you?" The simple and the silent children, distinguished only by their hand motions, are mesmerized by the wicked son who sits at the head of the table holding forth. The other three figures - mother, bearded father and wise child with kippa - are dressed traditionally in pale white. Their body language bespeaks paralysis, passivity and lack of communication. The conversation is dominated by the three children in black, all with uncovered heads and backs turned. The family is divided culturally and generationally. Only the wise child identifies with the old ways.

7. **Tanya Zion** (Israel, 1996), **Page 62**
"The Ideal Jewish Daughter" reflects not only the inclusion of daughters into the art of the four "sons" but also the confusion of role models they face. Traditionally, guns and trucks "belonged" to boys and Barbie dolls to girls, but the artist presents them tongue-in-cheek as the "bad" and "good" girl. Around the frame we see the variety of real life options available. Tanya, age 18, has studied in a modern women's Yeshiva and now serves in the Israeli Army Intelligence Corps.

8. **Arthur Syzk** (Poland and USA, 1939), **Page 63**
The four figures epitomize the Jewish cultural and class struggles in inter-war Poland. The wise figure is a delicate intelligent yeshiva "bochur" (unmarried student) dressed traditionally yet meticulously. His body language expresses the grace and modesty of the Torah student ideally understood as an intellectual and religious aristocrat. In contrast, the wicked figure is a middle-aged bourgeois Jew dressed to show off his aspirations to Western European modernity. While the wise student has no props, not even a book, the wicked figure sports a riding crop, a cigarette with cigarette holder, and a stylish monocle. He is dressed in a hunting outfit with a jaunty Tyrollian hat with a feather, an ascot around his neck, silk gloves and sharp spurs on his leather boots. His stance is self-confident, self-contained and arrogant in contrast to the simpleton who is fat and smiling, opening himself to the world trustingly with arms and legs spread out.
While the simpleton is still traditionally dressed with a small tallis, the one who does not even know how to ask is a worker dressed poorly, wearing proletarian boots, without any visible link to Jewish tradition. His contemplative expression suggests that his direction in life is not yet determined.

9. **Tzvi Livni** (Israel, 1955), **Page 66**
This Haggadah expresses the newly triumphant Zionist socialist pioneering spirit of the early years of the State of Israel. Unlike medieval haggadot, the four children are actually children - young adolescents. Israeli Zionism placed an inordinate emphasis on the young who would sweep away the old ways. Therefore the hearts and minds of the adolescent generation must be won over to ideologically motivated pioneering. In each drawing the questioning child is juxtaposed to the parental answer portrayed by the objects displayed.
a. **The wise child** who still holds the traditional symbol - the book - is dressed as a pioneering member of the Kibbutz. His answer follows roughly the traditional answer - "Tell the wise son the laws of Pesach." Yet these Jewish symbols may also be understood in a nationalist spirit: The menorah is the symbol of the State of Israel, the ten commandments are the moral common denominator of Jews and the Pesach plate symbolizes national historical memory. Most anomalous is the lulav which belongs ritually to Sukkot, not Pesach. It may well symbolize the agricultural revival of the land of Israel so central to Zionist socialist ideology and so glaringly absent from the traditional seder. Generally the answer to the wise child represents not a rebellion against Jewish tradition, but its accommodation to the spirit of modern Jewish nationalism.
b. **The wicked child** is the city slicker "gussied up" with a fancy handkerchief and a tie. His cynical question - "What is all this 'avodah' to you?" is reinterpreted. While "avodah" in the traditional Haggadah refers to"services," the "cultic" rites of the seder, here it is translated as pioneering "agricultural" work, of making the desert bloom along with the military defense of the land represented by the towers. Towers and stockades were built overnight in the illegal settlements erected by the Zionists in the late 1930's in defiance of the British colonial government.
c. **The simple child** wonders about mass immigration to Israel typical of the 1950's when the population doubled. He is answered by the traditional and the modern Haggadah: "God brought us out of Egypt, out of the house of bondage." Zionists felt they were reliving the original exodus.
d. **The child who does not know how to ask** is ironically and pointedly the anti-Zionist Orthodox child with peot (sidelocks). While in the medieval iconography he would have been the epitome of the wise and observant child, here he is demoted to "ignorant child," knowing nothing of the flora and fauna of Eretz Yisrael and of the "book of knowledge" of Jewish national history and general education. The artist regards it as a matter not of age or of personality but of indoctrination that the most traditional child is least able to ask questions about the changing world around him.

10-12. **Paul Freeman** (USA, 1960), **Page 67 / Nota Koslowsky** (USA, 1960), **Page 71** / **Rony Oren** (Israel, 1982), **Page 70**
All these artists portray the Four Children as children in age and dress. Freeman creates an orientalist flavor. Identifying each child with an animal he distinguishes them by personality traits. The wise child is colorfully dressed, and open to the world. Located under a tree with an owl, he is not at all bookish or reclusive even though he holds a book and expounds. The wicked child is identified with the aggressive snake in the Garden of Eden. His body language is closed and defiant and his clothing dark and foreboding in color. The simple child is epitomized by the sheep that follows blindly, while the fourth child sleeps beside a mother goose.
In Koslowsky's picture the wise child (with a bourgeois tie) takes cover behind his desk and screens the world out with his hand. He is studious but cloistered. The wicked child dominates the field because he stands and gestures demonstratively. His riding crop, a bottle of liquor, cigarettes and an open shirt represent an angry bohemian revolt. His body language is dismissive and his neck is twisted uncomfortably. The other children are merely absorbed in eating. Rony Oren identifies the wise child with a book, the wicked one with an earring and the silent one with a mouthless face

13. **Shraga Weil** (Israel, 1963), **Page 68**
The Four Children are portrayed as a quartet of musicians, each with his own instrument: the wise, with a shofar (for announcing the coming of the messiah as Elijah is depicted in medieval haggadot); the wicked, with a drum (typical of soldiers marching to war); the simple, with a horn; the one who does not know how to ask, with rattles (typical of a child). The quartet are formed from basic geometric shapes: wise and wicked - circles; simple - square; fourth child - triangle and circle.
The wise character is portrayed as a bearded wise man wearing a striped tallit as well as the priestly breast plate. The wicked one is a metal military machine whose armor is his body (head as a helmet with eyes, legs as stove pipes). The simple one is identified with Noah who is called "simple" (tameem), meaning wholly righteous. Above his head is the dove with an olive branch . His striped cloak may recall Joseph's coat, the sign of being chosen. The fourth figure is the only child here (smaller in stature and dressed as a child without shoes).

14. **Dan Reisinger** (Israel, 1982), **Page 69**
While the Middle Ages offered a world view with clear types - wise and wicked - the contemporary view is dubious about stereotypes and judgmental categories applied to human beings. Each person is a somewhat chaotic mixture of all the categories.
The artist has used a collage of torn colored papers whose outlines are not sharp, which overlap haphazardly and whose colors and nongeometric shapes interact in complex ways. It is probably impossible to label these four collages according to the four categories of the Haggadah.

Perhaps Reisinger was thinking of the famous quote from Rabbi Yisrael Salanter (19th C, Lithuania and Germany): "Each of us contains all aspects of all four children" - each of us is a unique and changing collage.

15. **David Wander** (USA, 1984), **Page 70**
The four children in *The Haggadah in Memory of the Holocaust* reflect different attitudes towards Jewish tradition as symbolized by a book for we are "the people of the book," in the phrase coined by the Muslims. For the wise child, Judaism is an open book with letters to be read and studied. For the wicked child, the tradition burns up as it is destroyed. The association with Nazi book burning is chilling. For the simple child the book is open since he asks questions, but the child himself is still blank, still unlearned. Finally, for the fourth child, Judaism is a closed book. This child awaits someone to "open" the book and the pupil to one another as the Haggadah advises "You will open up" the Exodus story for the child who does not even know how to ask. The book is a symbol in many illustrations (see David Moss, p.64).

16. **American Haggadah** illustrated by **Lola**, (USA, 1920), **Page 71**
The wicked child is a new kind of soldier. The culture of the naked physique, of sports, of the aggressive boxer is contrasted with a middle class seated scholar with a tie, glasses and a book. The passivity and introspection of the intellectual whose head is supported by his arm reflects the defensive status of traditional Jewish culture, when contrasted with the rise of American sports and perhaps contemporary Zionist youth movements that praised the values of the body. For example, two in a series of great Jewish boxers of this era were "Battling Levinsky" (nee Barney Lebrowitz, light heavy weight, 1916-1920) and Al McCoy (see Albert Rudolph, middle weight, 1914-1917) (E.J. 15:305).

17. **Jacob Steinhardt** (Germany, 1923), **Page 71**
The woodcut reflects post World War One "expressionism". Strong feelings are expressed in nonrealistic distorted facial expressions. Born in Poland and living through the horrors of war and the breakdown of traditional society, Steinhardt transforms the Prussian soldier with his pointed helmet and sword, the hero of his new land - into the wicked type whose face is graced with a bizarre smile. The wise type is smaller than the soldier, yet holding his book and pointing heavenward, he tries to reason with the soldier. The simple type wears a dunce hat and a ridiculous facial expression. The wise man points aloft to God, while the wicked soldier points at the simple one, reflecting a derisive attitude.

18. **Amsterdam Haggadah**, (1695), **Page 177**
This is the first illustrated Haggadah to arrange pictures of the four children in one series. The artist is a convert from Christianity named Abraham ben Jacob. These copper-plate engravings are copied from various paintings of the Swiss Christian artist Matthaeus Merian. The wise child is a copy of Hannibal the general of Carthage as he swears to conquer Rome. The wicked child is simply a Roman soldier. The simple child is Merian's King Saul as a bashful young man about to be anointed by the prophet Samuel. The youngest child is another version of Hannibal.
As in many medieval Haggadot the children are represented by adult types. The wicked stereotype is as usual the soldier who represents evil in two senses - the spilling of blood and the anti-type to the medieval Jewry with its scholarly and merchant traditions. The body position of the soldier reflects dynamism though a lack of stability, while the wise "Hannibal" stands confidently and commands attention. The simple "Saul" is closed within himself as he relies on the staff for support. The child who does not know how to ask is childlike only in the sense that he is the smallest of the four figures, although his hands open as if asking a question.

19. **Tanya Zion, "Israeli Society and the Four Children"** (Israel,1994), **Page 177**
This drawing by a religious Zionist school girl aged 14 reflects her view of Israeli society in 1994 at a time when the internal religious divisions are as great as the secular-religious conflict.

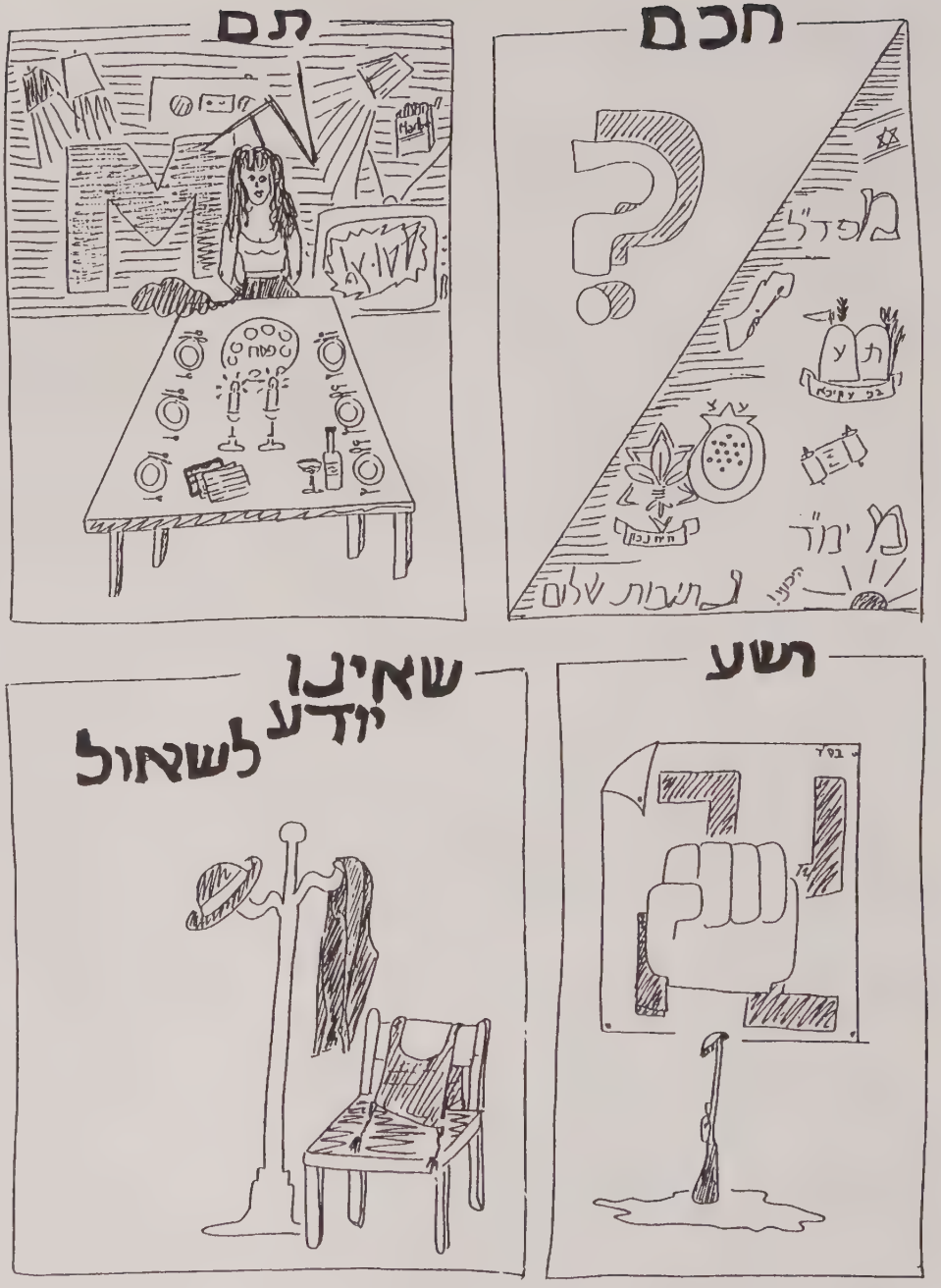
THE WISE CHILD
The wise child - a religious Zionist adolescent - asks her question not about the Pesach rituals but about the appropriate mix of religion and Israeli patriotism:
(1) The National Religious Party, whose followers have settled the areas conquered in 1967, has a visionary map of the whole land of Israel. Its youth movement, B'nai Akiva, has an insignia showing the Ten Commandments (Torah) and agricultural work (Avodah) .
(2) The religious scouts movement uses the international symbol of "Be Prepared" with the Magen David. Their politics are moderate and non-ideological.
(3) At the bottom are the symbols of the left-center religious movements of Meimad and Netivot Shalom that view territorial compromise in exchange for peace as a real possibility.
(4) In the bottom right corner Habad (Lubavitch) is represented in their "Messiah Now" symbol of a rising sun representing the late rebbe Rabbi Menachem Schneerson as the messiah, (Habad has opposed any territorial compromise for peace).

THE WICKED CHILD
The "wicked child" belongs to the "Kach" movement of Meir Kahane (J.D.L.), which plays a vocal and bloody marginal role in Israel. Kahane's followers derive their "moral" authority from their interpretation of the Holocaust and the Torah. They insist on the way of the fist, their symbol, in restoring Jewish dignity and Divine honor. In the drawing their oversized knit kipah sits astride a gun, in a pool of blood. The symbol of the fist is identified with a Nazi swastika. In the corner is written "B'siyata d'shmaya" - "with the help of God". This drawing was completed after Dr. Goldstein, an American oleh and a Kahane representative in the Kiryat Arba municipality, massacred thirty Arabs on Purim in Abraham's Cave of the Machpelah during the Moslem holy month of Ramadan. (Another "wicked child" is the religious Zionist fanatic who, on November 4, 1995, murdered Prime Minister Yitzhak Rabin because of his peace initiatives).

THE SIMPLE CHILD
This teenager, a secular Israeli (dressed less modestly than a religious girl) is swept up by MTV. Still she asks: do I have a place at the seder table? Do I fit into Jewish tradition?

THE CHILD WHO DOES NOT KNOW HOW TO ASK
The small tallis, worn as an undergarment, and the black hat represent the group least alienated from Jewish tradition and most knowledgeable regarding ritual observance. This ultra-orthodox youth, however, is taught NOT to ask critical questions about his relation to Zionism, to Western culture or to Torah.

Amsterdam Haggadah, 1695



Israeli Society, 1994

Tanya Zion

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We wish to thank all those who allowed us to use their creative work in this family Haggadah. We apologize to those whom we were unable to locate to request their permission and to offer them copyright fees.

1. **Yariv Ben Aharon**, *HaKibbutz.*
2. **Marc Chagall**, © ADAGP, Paris, 1996.
3. Professor **Stanley Chyet**, "Waitings", *Texts and Responses*, edited by M. Fishbane in honor of the 70th Birthday of Nahum Glatzer.
4. **Dick Codor**, "The Marx Brothers", *The Big Book of Jewish Humor.*
5. **Diana Craig** and **Leon Baxter**, *The Young Moses* and *The Flight from Egypt*, Mac Donald Co., London.
6. **The Reubeni Foundation**, POB 7113, Jerusalem 91070, Mordechai Dwek, Chronicles Vol. I Editors, Israel Eldad and Moshe Aumann by permission. We apologize that their names were omitted in the previous edition.
7. **Judy Israel Elkin** for the "Even Harsher" exercise.
8. **Leonard Fein**, writer and teacher, founder of MOMENT Magazine (1975) and founder of MAZON: A Jewish Response to Hunger (1985) shared selections from his family Haggadah.
9. **Tully Filmus**, from the JPS book of his drawings.
10. **Asher Finkel**, *Responsa Anthology* by permission of the publisher Jason Aronson Inc. Northvale, NJ © 1990.
11. **Paul Freeman**, **Nota Koslowsky** and **Siegmund Forst**, illustrations published by the Shulsinger Brothers.
12. **Otto Geismar**, B. Cohen, Berlin Jalkut.
13. **Everett Gendler**, translation of Shmuel Tamares from *The Freedom Haggadah.*
14. **Rabbis Irving Greenberg, Steven Greenberg and David Nelson**, CLAL, *Freedom Haggadah for Soviet Jewry*, 99 Park C-300 NY 10016-1599, 212-867-8888
15. **Robert Grudin**, "Time and the Art of Living," *The Family Networker*, Jan. 1995.
16. **Rabbi Menahem HaCohen**, *Haggadah La'Am*, by generous permission of Amos Modan, Modan Publishers.
17. **Rabbi David Hartman**, reflections on Pesach from the transcripts of his Hebrew University lectures and from *Joy and Responsibility.*
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Notes and References

p.6 **Eating Appetizers:** See note p. 30 below.

p.9 **The Iowa Bubbie illustration** is reproduced in the *American Heritage Haggadah* by David Geffen.

p.13 The ingenious idea of **hiding the afikoman** within the Haggadah derives from the *Moss Haggadah* by David Moss.

p.16 **Candle-lighting** (covering the eyes). Rabbi Falk, the Drisha, Arba Turim; Shulchan Aruch O.H. 263:5.

p.22 **Here I am**: Maimonides, Laws of Chametz uMatza 7:1.

p.23 **Who Pours the Wine?** Maimonides, Commentary on Mishna Pesachim 10:1; Pesachim 108; Tosefta Pesachim; T.B. Shabbat 128a; Sefer Dinim and Minhagim 222:505; Aruch HaShulchan O.H. 473.

p.23 **Reclining:** Tosafot Berachot 42a "They reclined"; Kasher, pp.68-69; Aruch HaShulchan O.H. 472:3.

p.27 **Happy Birthday** was reported by Rabbi Moshe Tutenauer as a true story. January 27, 1945 is reported as the day of liberation from Auschwitz in Primo Levi's autobiography.

p.30 **Karpas:** Daniel Goldschmidt notes that in the oldest manuscript of the Haggadah discovered in the Cairo Geniza, that "karpas" consists of at least three dips including eggs and meat appetizers (Goldschmidt, *Haggadah,* pp.76-79). Medieval rabbis debated over whether to say a special blessing after hors d'oeuvres served before the meal or to include them under the full Birkat HaMazon. The custom of eating less than an olive's worth is a compromise between two positions.

p.31 **Why Karpas?** Eliezer Shmueli, *Mahzor Hatzomeah V'hachai B'Yisrael.* Philo, *Special Laws,* Book II. Talmud Bavli, Rosh Hashana 11a. John Ayto, Dictionary of *Word Origins,* p. 496. Sefer Dinim and Minhagim, p.230:524.

p.84 **"Spiritually naked"** is based on the midrash in Exodus Rabbah 19:15.

p.96 **Drops for the 10 Plagues**: Darchei Moshe Isserles, O.H. 473:18 describes this wine spilling custom; **Maharil** (See Menachem Kasher, *Haggadah Shlema,* pp.126-127) **Rabbi Shalom** (See Drisha and Prisha on Tur O.H. 490). The complete Hallel is not said on the last six days of Pesach. See Pesikta de Rav Kahane, p. 458 and Beit Josef O.H. 490.

p.107 **Dayeinu**: The Afghani custom is reported in Reuven Kashani, *Duchan* Vol. 8, p. 48 and its Biblical explanation in Ira Steingroot, *Keeping Passover,* p. 139.

p.119 **Bernarda Shahn**. From the introduction of *The Hallelujah Suite.*

p.121 **Great Seal.** See *Permissions:* Robert Hieronimus.

p.123 **"God will surely help"**: Joel Ziff. *Mirrors in Time,* p.76.

p.124 **1/2 – 1/3 of a Matza**: See Gershom Harpenes, *Geresh Yerachim Haggadah* (Koren, 1991), p. 23. **With or Without Haroset**. See Rabbi Zeev Whitman "*On Eating Matza B'Chipazon*", HaMaayan 5741 Vol. 21, pp. 59-70 and M. Kasher, *Haggadah Shlema,* pp. 157-158. **Bergen Belsen Blessing** Yona Emanuel, Ha-Maayan #14, 5734, Volume 3, p.3.

p.128 **Korech. Hillel's Sandwich**. Most rabbis in the days of the Temple disagreed with Hillel's custom believing that even in the days of the Temple, the ingredients of the sandwich should be eaten separately.
Reclining. Some important rabbis object to reclining while eating the sandwich, because this contradicts the spirit of slavery which maror and matza are intended to evoke. Others object to dipping the sandwich in charoset (Kasher, pp.170-171).

p.130 **Afikoman Directions.** Rashi, Rashbam TB Pesachim 119b; Maimonides, Laws of Chametz and Matza 8:9; The minority view of Rashi-Rashbam holds that matza eaten at the end of the seder is the obligatory matza of mitzvah. Therefore, Rabbi Asher requires two portions of matza be eaten at the end of the meal - one as a substitute for the Pesach lamb and one for matza; Ovadia Yosef - *Haggadah Chazon Ovadia,* p. 180.

p.131 **Afikoman: It's Greek to Me!**: See Sefer HaChinuch and Tosafot, TB Pesachim 120a; Rashbam TB Pesachim 119b and Saul Lieberman, *Tosefta Kifshuta,* Pesachim 10:4.

p.141 **Filling the Cup of Redemption Ourselves**: Zecharia Goren, *Mehkarei HeChag* 5754, p. 100; **An Open Door: Trust in Divine Security**: R. Moshe Isserles see Kasher, p. 180; **Expectation of Redemption**: R. Yehoshua identifies the date of the creation with the month of Nisan (Babylonian Talmud Rosh Hashana 11a).

p.142 **Pour Out Your Love**: See *Machanaim* Vol. #80; Zecharia Goren, *Mechkarei Hag* (5744), pp. 94-105.

p.166 **"A City that makes all Israel Friends"** based on J.T. Hagigah 3:6.

p.170 **The Song of Songs** is sung on various dates in the Jewish calendar depending on the local custom. See *Mahzor Vitry* (Part I, p.304) and *Tractate Soferim* (p. 251).

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• *This Haggadah offers a point of entry for people like myself without a background in Passover observance. It is a book to engage and to educate.*

Acknowledgements

"Either companionship and collaboration or death" *(B.T. Taanit 23a)*

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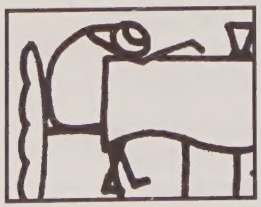
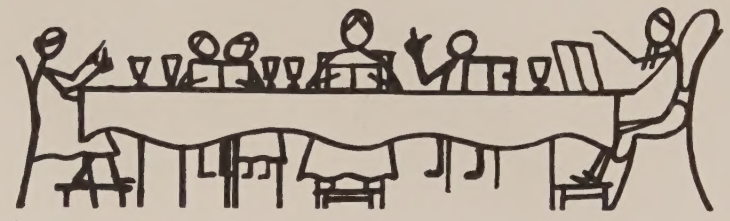


"Be warned! The making of many books is without limit...and very wearying..."
(Ecclesiastics 12:12).

The Family Participation Haggadah

A DIFFERENT NIGHT



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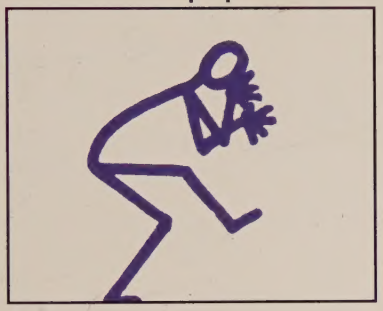

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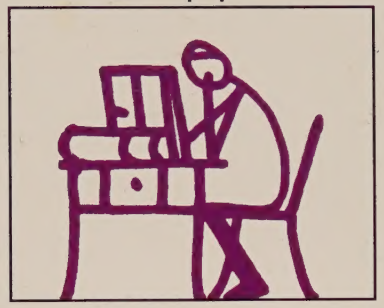

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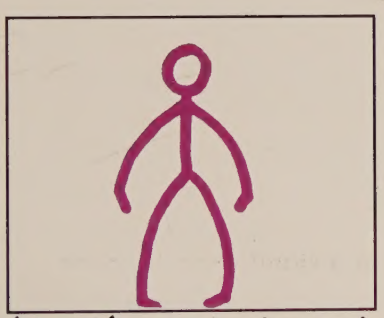

שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל

תָּם

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